

*A DISCOVERY*  
and playne Declaration of  
sundry subtile practises of the  
HOLY INQUISITION

*Joshua* of Spayne. *Baker*

¶ Certaine speciall examples set aparte by  
them selues, besides other that are here  
and there dispersed in their most conueni-  
ent places, wherein a man may see the for-  
said practises of the *Inquisition*, as they be  
practised and exercised very liuely des-  
cribed. Set forth in Latine, by *Re-*  
*ginaldus Gonsaluius Montanus*,  
and newly Tran-  
slated.

*Psalme 74.*

*Arise O Lord, and iudge thine owne cause.*

Imprinted at London, by  
Ihon Day, dwelling ouer Aldersgate,  
beneath S. Martines.

*And are to be solde at his shop  
under the gate.*

1568.

27.2

*Francis Stringer*



**The speciall matters contained**  
in the former parte of this treatise, placed orderly  
in suche wise as the Inquisitours proceede in  
*their Court.*

1. **T**he ordinary maner and forme commonly vled of  
the Inquisitours, as wel in citing as apprehending  
such persons, as are accused in their Consistory.
2. The Sequestration of their goodes, commonly cal-  
led the *Sequester*.
3. The severall dayes of hearing.
4. The publication of the witnesses, as they terme it.
5. The Confutation of the same.
6. The iudgements and condemnations to the rack,  
and the maner of execution therof.
7. Other practises of the Inquisition.
8. Certaine other more secreete then the rest.
9. How the prisoners be entreated concerning the  
whole maner of their diet.
10. The visitations of the prisons.
11. The Acte containing the Publication of the sen-  
tences.

Whereunto are annexed certaine other discourses vpon di-  
uers Christian Martyres, who taking their deathes  
like constant Christians, for the profession of faith, the  
Inquisitors notwithstanding, practised to slander  
them with *apostacie* and recanting.

The first originall of the Inquisition, with diuers other  
matters worthy of vnderstanding, the Reader may see  
in the Preface.

The description as well of their torments, as of other sun-  
dry punishments and penalties, the reader may be di-  
rected vnto by marginall notes.



# The translatour to the Reader.



HERE IS NO GOOD nature (gentle Reader) that beholding on a stage an old Tragedie, wherein be represented the miseries of any one man, or the ruine and desolation of a whole countrey, wil not accompany the outward motions of the players, with some inward affection, yea sometime with teares and vehement compassion. Which if we doe in a play wherof the matter is many times but inuented, and howsoeuer it be true, yet happened in Countreys farre of and long agoe, the parties neither touching vs in kindred, nor the matter in example: surely the dangerous practises and most horrible executions of the Spanishe Inquisition, declared in this booke, which now is brought with fire and sword into the low Countreis, the sodaine imprisonment of honest men without proceſſe of lawe, the pitifull wandring in exile and pouertie of personages sometime rich and welthy, the wiues hanging on their husbands shoulders, and the pore banished infants on the mothers brests, the monstrous racking of men without order of law, the villanous and shameles tormenting of naked women beyond all humanitie, their miserable death without pity or mercy, the most reprochefull triumphing of the popish Sinagoge ouer Christians as ouer Painimes and Ethnicks, the conquering of subiectes as though they were enimies, the unsatiabable spoyling of mennes goodes to fill the side paunches of ambitious idle shauelings, the slender quarels piked against kingdoms and nations, and all this only to hoise up a pield polling priest aboue all power and authoritie that is on earth: these things ought surely much more to moue vs to compassion. Being no stage play, but a matter fit for any Poet to make a Tragedie of hereafter, either for that it will be an argument most lamentable, or most incredible to them which shall not haue seene it. The

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persons which suffer being our neighbors by their habitation and dwelling place, our acquaintance by intercourse, our friendes by long acquaintance, of the same householde of faith, and our very brethren in Christ. And if we weepe when we see cruelties set forth in playes, because the like either hath happened to vs heretofore, or hereafter may betide vs, then haue we not onely good cause in these calamities of our pore brethren to bewaile that is happened to them, but also to feare what will follow vpon vs. For if we that not .x. yeares since felt but a taste of this yron whippe, and since haue enioyed quietnes and leisure to serue God, thinke our selues sure and the storme passed, and that we be but hearers and seers and haue no partes in this Tragedie, besides that we are uncharitable in so lightly esteeming the griefes of other, we doe also foolishly and daungerously abuse our selues. For who is so ignorauit of the state of these times, that knoweth not or hath not hearde, of the holy Complotte and Conspiracie agreed on by the Pope and his Champions for the execution of the counsell of Trent, and the generall establishing of this Inquisition? Beholde the attempts in Scotland, the proceedings in Fraunce, the executions in Flaunders, and if we Englishmen haue one of the last partes, let vs be sure as in Tragedies the last partes and Actes be most dolefull, so we neuer knew yet what persecution ment in comparison, to that is ment and threatned vs now. If the Deuils holiness, and his lieutenauit generall, the Popes maiestie were a little moued then, they be now (doubt ye not) enraged, and trāsubstantiat into fūroure and horne woodnes, to see their reuenues decay, their monasteries and sinagoges defaced, their villaines detected, their noble champions slaine. And therefore you must set before your eyes the Deuil in persone, and the Pope his chaplaine and confessor gotten up into the toppes of some highe mountaine, and from thence shewing the kingdomes of the earth to suche Princes as will them selues fall downe and worship, and therto driue the worlde. Which is so farre of from any figuratiue speche, as it is knowne to be the very Platfourme and foundation of all these broyles and troubles. Be not deceiued (good Reader) vnderstande the world, these men seeke no religion. For how can  
they

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they seeke Religion, that thinke there is no God? They seeke the honoure and wealth of the world. If the Gospell would allow ambition, pleasure, profite, the Pope wold haue long since bene a protestant. If Popery had allowed preaching of the truth, reformation of life, pouertie: popery had bene esteemed (as it is) heresie, and so persecuted. But the Pope would be thought most holy, and be in deede most mighty, the world is fallen from him: he hath spent all: nought comes in to supply: he hath a great sorte to entertaine, a great sort to rewarde, a great pompe and state to maintaine. Trowe ye these things will be raised of the spoyle of poore protestantes? Nay, be thou sure of it, Papist or Protestant, if thou be riche and hast any fleece, it will be all one. Thy land will vndoe thee: thy goodes will condemne thee. Euen as the good Citizen of Rome, Q. Aurelius in Scyllas time, that was neither of the one side nor the other, but lamented the spoile and misery of his countrey, when as he came into the market place, and heard his name redde among them that were proscribed to death, cried out, O vnhappy man that I am: my house at Alba is the cause of my death, and by and by was openly slaine. If euer there were time like to Scyllas, it is now in our dayes, in which hungry neede, and vn-satiabable couetousnes armed with cruelty will spare nothing: The seruant will betray his maister: the friend his friend and acquaintance: the brother shall murder his brother. As in the same time L. Catilina, he that after would haue set fire on the Citie, slew his owne brother, and after prayed Scylla that he might be proscribed. The which being graunted him, he recompenced with killing another, M. Marius one of the contrary faction, and bringing his heade the bloude running along his armes, presented it in the market place to Scylla, and ran to the holy water pot of Apollos temple which was hard by, to wash his hands, a very fit vse of suche holy water. The which story I the rather recite, sparing an infinite sorte of our times, because ye may vnderstaande by the way, that Idols and holy water, be anciēt things, such as were before Christes comming, and will be continued by his enemies till



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he come againe, and that knowing the Papistes religion to be no better then those hethenish peoples was, their conetousnes greater, their neede more, their cruelty farre passing not onely all present example, but also all written history, you may duely loke for worse then Scillas time if they ouercome: hauing on the other side no fierce or cruell Marius to withstand them, nor to quarel with them for the gouernement: but a poore flocke of seely shepe behinde their shepheard afraid of the wolues, halfe yealding, halfe defending their liues: and on their sides thousands of desperate Cati-lines, that to repaire their decayed states, will not spare neyther to kill their owne brethren, nor to fire their countrey: and hauing at all times, but specially now suche a Scilla, under whose banner they fight, as the olde Scilla may in respecte of this, be both forgiven and forgotten. Take heede we haue now to our holy Father a Frier, no secular priest, but a regular Helhound, who though he think it no robbery to be equall in pompe with his predecessors, and in malice with the deuill his father: yet hath he vouched safe to take upon him the shape of a mā, and goeth (they say) on foote, and maketh his tenauntes the stewes keepe in like good huswiues, (which is no small reformation), and doeth good deedes at home, and worketh wonders (forsoth) whiles he vndoth all abroad, and openeth suche a gappe for the great Seigneure the Turke, as neuer was yet made. But what will not these fellows doe to reuenge their fall? And what ought not we rather to endure, then to admit these spirituall tyrants? who would not rather be conquered of a mighty prince and honorable (in comparison) then of a villaine bankrupt priest? who hath for these. viij. or. ix. hundreth yeares occupied the whole world of credite, and now he should come to accompt, killeth his creditours. A miserable choice, but yet a ready choice. For the Turke contenteth himselfe with honour and tribute permitting religion: The Pope, no honour will satisfie him, nor riches suffice him, no bloude aswage him: neither the deathe of the liuing, nor the soules of the deade, will content him. Whose very name should not be spoken of without Surreuerence and great cōtempt, for the basenes and vile-

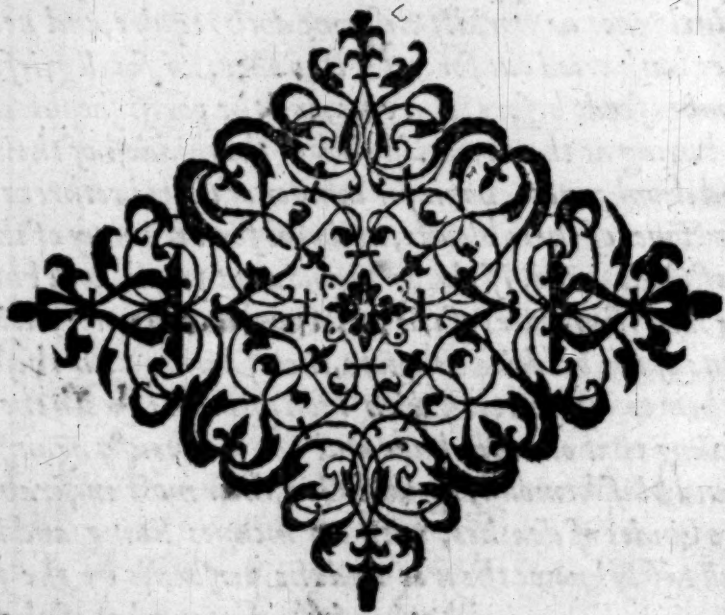
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nes of his counterfeit state, were he not so iustly to be hated and  
abhorred as the great abuser and very vndoubted Antichriste  
of the world, and sworne enemy of God and man. The cruell and  
tyrannicall outrages of whose Inquisitours founded and establi-  
shed by the Deuill and this Antichrist, if we conferre with the  
milde proceedings and discipline of Commissioners appoynted by  
God and his annoynted, we shal thereby see euidently by the hea-  
uenly iudgement and sentence of wise Salomon, to which mo-  
ther the liue childe appertaineth. To the Romish Whore, who (in  
despite that she can not possesse the pore infants that belong not to  
her, to smother them sleping with the huge and filthy body of her  
traditions and ceremonies) seeketh by al meanes possible to deuide  
and mangle them: or to the naturall and pitifull mother the true  
Church of the faithfull, whose fathers and ministers (knowing  
of whose spirite they are) seeke with al gentlenes to call home the  
lost ones, and watchfully to norish them. Whose prince imitating  
the peaceable raigne of Salomon, hath not so much as executed  
the false Prophets, not killed the wolues, not destroyed the foxes.  
Onely they are tied up short, which though it be no suche surety  
for the little ones as worldly wisdom doth require, and necessitie  
long since hath cried out for, yet is it to them no small grieve to see  
the Lambes feede before their eyes, and the porest shepherds least  
whelpes bayng at them: Whilest they in the midst of their glut-  
tony and dronkenness, houle for hunger of their brethrens fleshe,  
and thirstines of their bloude, and pine for very enuy of the pro-  
ceeding of Gods word. If the pore ignoraunt people, will but com-  
pare the imprisonmentes of the persecuted protestantes, with the  
restraints of the bridleed Papists, their famine with these mens  
fatnes, their tongues fettered with Iron torments, with the liber-  
tie of railing that our men haue and vse, seditiously against their  
prince, and blasphemously against God, their most miserable and  
straunge kindes of deathes, with our mennes liuing and liking,  
they shall easely knowe the tree and the personnes by the fruite.  
Wherefore (good Reader) hauing so euident markes of their wol-  
uine and ranening natures, and so good notice of their bloudy co-



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spiracy, and so waying the very true cause of al these troubles and warres that be in Christendome, and therto conferring the present executions and slaughters, euen in our neighbours house, the fire whereof may sone imbrace our owne, let vs be stirred vppe to pray for their deliuerance, and that it wold please God, to turne from vs the same iustly deserved plague for our vnthankfulness. Let vs be strong in faith, and couragious in deede, to repell these common enemies from our countrey when so euer they shall offer that they haue so long determined. And if in this translation, there shall happen to be some faultes, pardon them till the next impression, for the meaning of the translatour was onely to make the spedely vnderstand of so great and so imminent a perill: besides, that thou mightest vse this booke as a taste in the meane space, whiles the booke of Martires be finished, wherein thou shalt haue a most plentifull and notable History of the like matter and argument.



*The Preface of the  
Author.*

**I**N so great a hurly burly of ciuill dissensions, wherein so many people and nations bend force against their owne companions and fellow citizens, and furiously rush their swordes & weapons into the very bowels of their owne natural cuntry, and for none other cause in very dede but for the Inquisition, it would make a wise man doubt in this case whether of them were madde: the one side, which maintaine the Inquisition, as a thing most holy and wholesome for the common wealth, or the other which seeke not to auoyd any godly Inquisition and reformation of religion, but to defend themselves like men worthie of libertie wherein they were borne and bred, from a straunge, vnworthie, and intollerable slauerie. For though they be both a like readie armed, yet differing asmuch in their opinions and iudgements, as they do in their mindes and affections, it cannot be that right and equitie shoulde be on both partes, so that, if the one haue iustly taken weapon in hande, the other (no doubt) haue done it vniustly. And to passe ouer the great number of inferiour estates, it is not likely that the chiefe Soueraignes of the world, who are perswaded that they ought by all meanes possible to maintaine the same, and haue vowed the defence thereof with great deuotion and solemne oth renewed frō yeare to yeare, should erre from the truth, or do any thing against right or conscience: specially being neither the first authors thereof, nor maintaining it as a thing newly deuised, or without any certaine original, but as that, which being receiued from their forefathers and reuerenced both for the opinion of holines and countenance of antiquitie, hath by a power greater then is the power of man, bene esteemed here among men as a heauenly thing. Besides these glorious titles, there be also thereunto annexed other singuler commodities, to witte: a diligent endeouour to remoue the infection that might grow aswell of the Iewish and Mahometicall heresies that daily do arise, besides the reuenues of the Eschequer encreased hereby, and the soddeine and meruelous enriching of diuers priuate persons, which though they be great matters in worldly respect, yet are they not so greatly to be accompted of in this cause. But forasmuch as by Christes owne saying, and by naturall reason, a man cannot haue a more easy or perfect iudgement of the qualitie of a tree, whether it be good or bad, then by



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the fruite thereof, I may without offending of any man in the triall of this matter, which is no lesse profitable then hard & difficult to do, obserue the same order: since the mischief is now already so farre detected & men growne to be so curious, that they feare not to call into question such thinges, as they haue hether-to by great error and doltishnes worshipped and held for moste holy and sacred. Now if the *Inquisition* be a good tree, or as they delight to terme it a *Holy*, I doubt not but it will be contente to shew the fruites opely, by the goodnes or holines wherof, it may without fraud or enuie be esteemed how good or holy the stocke it selfe is. For light loueth the light, and he that dealeth truly and vprightly is willing to come into the light, in despight of the deuill and all other darkenes, that his woorkes done in the feare of God may come to light. But he that worketh the thinges that be euell hateth the light, and hauing power and authoritie, bridleth mens tongues, couering his faultes with forced silence, least that the light should discouer them and shew them to be reprobable. Wherefore let all Christendome now behold these fruites of the *Holy Inquisition* which being otherwise very plentifull, by the onely meanes of Gods goodnes, we haue here and there plucked for a say and tast of the tree, and by these let them iudge (as easely they may) whether this Holy Tree be worthie to stand still, or to be turned vpside downe. For herein resteth all and some concerning these matters: whether the reports that I shall make in this treatise of the *Holy Inquisition* be true or no. Secundarily, how I came to the knowledge thereof, for no man will doubt but that this tree doth worthelie deserue to be hewed downe, if there be sufficient proof that it buddeth forth such pestilent blossomes & beareth like fruites as these be. Againe it were a daungerous and inconuenient matter, if we heretickes that detest the Inquisition as a sharpe and iust plague of God, & therefore worthy to be holden suspected, should haue any credite geuen vs herein. Wherefore I haue thought it a thing woorthie the trauaile, to shew the briefest and most certaine way, wherby the truth thereof mighte without any great trouble be vnderstoode. That is to say, if the king whose office it is specially to see to the administration of iustice in his owne dominion, woulde first be broughte to beleue, that both he might of his absolute authoritie, & of duetie ought to call the holy Court of *Inquisition* to accomptes, and that no lawes or decrees of their making, no Priuileges, no Bulles, no Pardons

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Pardons or dispensations, finally no C<sup>o</sup>the, ought to let or hinder him from the doing of his duetic herein. Secondly, if after he had appointed such a speciall C<sup>o</sup>missi<sup>o</sup> to examine the Inquisiti<sup>o</sup>, he would seeke meanes to be enformed of such matters by men of grauitie and good consciences, who calling vnto them others such as might be thought to haue the most knowledge and beste experience in these matters, might learne out a truth, as the best custome is in all other courtes and consistories as they call them. For the which purposes those that either presently are, or haue bene heretofore fettered in the Inquisitours prisons, were first to be sent for & examined but vnbrideled in any case, hauing those worse then iron bittes, taken from their tongues, with the which the *Inquisition* hath hetherto kept her tyranny close: that is to say, their solemne swearing of them to be silent while thay liue, inhibiting them the vttering of any thing by any meanes, that they either knew, or saw, or had experience of themselues touching the *Holy Inquisition*, or their whole manner of proceeding against them in Court or otherwise. But that they shoulde rather repute themselues as dead persons for that time concerning the knowledge or sence of anie such matters. And as though their othe (forsooth) were not a matter of force enough they annexe thereunto terrible threatninges. By meanes wherof all the tricks of the Inquisition haue hetherto bene secret and hidden, and passed vnder couert to and fro, with a cloke and shadow of a zeale of godlines, & yet not so obscurely or secretly but that the whole world (though confusedly and as it were a farre off) hath at the length espied and found out their outragious tyranny.

And this is the onely cause that maketh all men keepe their tongues, least it might be their happes likewise to haue experience therof in theselues. This bridle I say must first be remoued and taken away fro the of whom these questions should be asked, & libertie must be giuen to speake boldly and without daunger, if a man wold haue these secrecies come to light, that haue ben kept close so long to the great decay and hinderance of the common wealth. Wherefore if small credite shalbe giuen to vs in this treatise, or none at all, bicause we be as it were a partie, and therefore iustly to be suspected, seing for our owne partes we desire no credite, but referre the matter wholly to diligent and orderly triall, there is no cause why any should thinke better or worse of it for vs, but iudge of it indifferently by it selfe as it is.



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Moreouer it is as greatly pertinent to our purpose, to shew how we came to the knowledge hereof. Wherin, allbeit we take God to recorde and our conscience that all this is true, yet notwithstanding we craue no suche credite to be aided therby: neither shall any haue iust cause to lay that to our charge, that we haue gone from the triall of the matter, and vsed this as a shift.

But to passe the kings treasorie, and the enriching of other priuate persons, how so euer they came by their wealth, bicause we would not be thought to enuie their prosperitie of many other and so great commodities as we haue before rehearsed, (wherof the fauourers and maintainers of the inquisition do commonly make their bragges, that there is nothing that maketh for them, but rather for the contrary parte) it is easie for any man to perceiue, that wil consider with vs but thus much, that of so many thousandes of people either Turkes or Iewes, or true christians or heretikes (as they terme them) and reuolters from the Romishe faith, as haue come within the Inquisitours iurisdiction from the very first beginning of the Inquisition, till this daye, there are to be seene many thousandes of Sambenites, as monuments of some that were burned, some whome besides the perpetuall and vnrecouerable infamie that hath redounded thereby both to theselues, & to their whole posterity, they haue bene deprived of al their substance. To be short, that so many spoyles of pore soules do remaine to be sene as haue suffred at their hands for very trifles: but of any whom they haue instructed and amended or withdrawne from their errors, not so much as one example, nor any one memoriall.

Now as concerning the originall of the Inquisition, the continuance, and the glorious title that bleareth and blindeth mennes eyes now a dayes (for what man is he that would bow down and worship these sacred names and titles: *The holy Inquisition. The fathers of the faith: The Inquisitors of leud heresies and apostacie?*) I will speake somewhat to the intent men may vnderstand by what right they claime and holde the same.

After the warres were ended wherin *Ferdinando* and *Isabella* of famous memory expelled the Turkes out of the territorie and Citie of *Granata*, and other places in *Spaine*, which had vsurped there by the space of .778. yeres, from the time of *Roderico* the last king of *Spaine* that was of the race and line of the *Gorhes*, hauing restored their cuntry into the ancient estate that it was in before

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fore, and gotten to them selues perpetuall fame and renowne, they fell from those continuall troubles and tumults of warre to reforming and purging of religion. The occasion whereof came as wel by the *Mores*, that being conquered, had libertie to remain in *spaine*, and to enioy all their goods with condicion that they shold receiue the christiā faith: as by the Iewes that were in nūber as many as the other, who were permitted to cōtinue stil vnder the same condition, that the *Mores* did, cōmaundemēt being giuē to al that were not contēt to admit this cōdition, that they shold immediately departe *Spaine*, passing ouer the straites of *Marroche* and retyre into their owne countrey. For the *Iewes* (as their most auncient Chronicles doe reporte, did inhabite *Spaine* from the time that *Titus* Emperour of *Rome* destroyed *Ierusalem*. Who caused them to be transported thither there to remaine in misery and thraldome, being notwithstanding in good case for one thing, in that they were not compelled by any to alter their religion till the rime of *Ferdinando*. Wherupon, the kings of *Spain* considering that those people were but only Christians by name and for fashion sake, submitting themselues for feare and awe, and for safegarde of their richesse rather than any loue or zeale which they bare to christianitie, deuised to make prouision, and to take some order for their better instruction. A godly purpose surely, and mete for christian princes, if euell couſellours had not maliciously peruerted their good intents. For ther were alwayes about the King, certaine Friers of the order of *S. Dominike*, to whome diuers well disposed Princes gaue very great eare and credite, specially in matters of religion and cōscience, which being a proud and ambitious secte, that toke vpon them great skill, and outwardly professed much holines most arrogantly and impudently, by meanes therof had more free accesſe to Princes priuy chambers, and thereupon growing to be of their priue counsell, and obtaining such credite, that kings were content to be ordered and directed by them in these and such like good purposes, wheras they shold haue provided godly instructors, pastours and teachers, to win and allure the counterfait christians (as it becomed them) by charitie and gentlenes, labouring withall diligence to withdraw them from their errors to embrace true christianitie sincerely and without dissimulation, they erected a new kind of Consistorie of an Inquisition, wherein the poore wretches, in steade of better instructions, wherewith there was some hope to



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win them, should be robbed and spoiled of all their goodes and possessions, and either put to most cruell death, or suffer most intollerable tormentes by whippe or otherwise, leading the rest of their life in perpetuall obloquie and ignominie, and sustaining extreme pouerty by losse of landes and goodes. Neither was this executed only vpon suche, as had most shamefully blasphemed Christ but the least and moſte trifling ceremonie of the *Iewish* or *Morish* law, or the smallest error in christian religion, whereof they did neuer teache them so muche as their articles, had bene matter sufficient to condemne them. To the furtheraunce of this new deuise *Sixtus* the .4. of that name Pope of Rome, put his helping hand by adding his confirmation, so that at the length it became of such force being ratified and established by the kings auctoritie and the Popes, that were it not for that the hugeness therof is such, that is not able to sustaine it selfe, being a thing so burdenous to the worlde and so importable, a man might very well thinke it to be impregnable. See I pray you how well these godly pastoures provided for the new increase of Christes flock, whome they ought to haue had greater regarde to fede the their owne bellies, and should not in milking them haue drawen the very blood to deuoure it, nor besides the hauing of their fleece slaine them also most cruelly to couer theselues with the skinnies, nether ought to haue killed the fatlings, but to cherish the weaklings, to binde the broken, to seke the strayshepe, and bring them home to the folde like good and carefull shepheards, without vsing suche force and violence, or claiming any iurisdiction or superioritie ouer them, to whome they should rather submit them selues and become seruaunts, considering that they are the folde of Christ. But as for seking, they sought in dede and daily do, inquiring with great diligence after the wandring sheepe panting and fainting, but it is to slay the, not to saue the. But to procede. As the *Dominicanes* were the first authours therof, so for the auctoritie and estimation that they were in with princes, they obtained the execution of this tyranny vnder the pretence of teaching the true christian faith, wherof they had of long time bene accepted the patrones. But afterwarde by meanes of their vnſatiable couetousnes and ambition, (for the which two vices they are already discredited among the common people) as also for their cruelty and tyranny which they practised, being exalted to that high estate and dignitie, they became so intollerable, that  
the

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the Princes them selues who lately before had aduanced them to those estates, were enforced to displace them, pretending diuers reasonable causes and allegations, and so committed it vnto the clergy. Wherof the ancient churches of the *Dominicans* hong round about with ancients and ensignes of victory, ouer suche as they conquered during the time that they were in auctoritie, is profe sufficient.

*Ne from hir heart the causes olde, of wrath and sore disdain  
Was slaked yet, but in hir brest high spite did still remaine:  
How Paris Venus beautie praised, and hers esteemed as naught,  
She abhors the stocke of Ganimedē, whome Ioue to heauē had raught.*

*Virg.  
Æneid. 1*

How be it they retaine till this day the title and name of Inquisitours still with toth & naile, & will one day no doubt haue a cast at the office againe, and claime their right. So that we may thanke these wicked counsellours and none other for the Inquisition at this day, most diuelishly peruertering the godly purposes of Princes, which tended to the weale of the church, and cōuerting them wholly to the aduancement of their owne commoditie and estimation. Or else, wherto I beseeche you appertained it, that they which would be accompted diligent and faithfull sowers of the seede of christianitie, and the zealous furtherers of the same, should erecte a newe kinde of *Consistory* so rare and strange to the whole world, which is not set vp to informe the ignorant, or to conuince the obstinate, and bring them to the knowledge of true religion, either by persuation of learning, or by charitable dealing the onely meanes that Christ wold haue his ministers to worke by, but to compell them by force & might, by rigoure & extremitie, by commissions and auctoritie, by *Rackes and Torments, Chaines, Halters, Barnacles, Sambenites* by *Fire* and by *Fagots*, which holy *Consistorie* of theirs, is not assisted with men of godly conuersation, or knowne to be learned in the misteries of holy scripture, suche as would labour painefully in the Lordes vineyard, and set forward his haruest: but is garded with *Sheriffs, Treasurers, Notaries, Somners, Laylers, Proctors, Promoters* or *Familiars* (as they call them) a foule and an infinite company. And who would not iudge thinke ye, that all these things were deuised rather to lay newe taxes and impositions vpon the people, and to encrease the reuenues of the *Eschequer*, then for the fur-



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theraunce of religion . As for the purpose, if a man would chuse out a cunning huntelman with all his furniture, hauing his artillery about him, his snares, grinnes, heyes, dogges, &c. and sende him thus arayed to preache the Gospell, and publish Christes religion , what man I pray you that were well aduised, and should behold suche a man, hauing his handes daily imbrued with the change of prayes and spoyles, would not accompt him a better hunter then a preacher? For (doubtles) the commission and authoritie of preaching was giuen to good and godly bishops and pastours (if any suche there were) both by the lawes of God and constitutions of man, that they should teach and instruct, as well the yong nouices as the elder schollers, to tread the path of true godlines. But these men being so blind, or so carelesse, or bothe, that either they could not, or would not see to their office & duty in this behalf, there was neuer a mā of the all, eyther bishop or diuine, but he thought that a great part of his duty touching his function was abridged and dispensed withal, by meanes of erecting the court of Inquisition , all good & godly lawes concerning christianity, are so cleane raced out of the tables of their heartes.

And this Inquisition being erected in this wise at the first, and ratified afterwards by the greatest authoritie in the worlde, that is to say the Kings and the Popes , though it had the opinion of holines to countenaunce it, so that it should seme to deserue the approbation of most men, yet was it neuer generally receiued of all. For at what time king *Ferdinando* went about to establishe it in *Arragon*, which was his owne inheritaunce discended frō his father, the Nobles of the realme did first make humble supplication that it might not be established. Afterwardes, being by violence forced vpon them , they did also with force and violence withstand it, alleaging that it tended rather to the impechement of the liberty of their countrey, then to the reformation of religion . In so muche that it was not receiued (if a man may say it were receiued at all that was forced vpon them against their wils) till the setting of it had cost many a mannes life . And besides the hatred which the Nobles and commons of that Realme beare against this their holy Inquisition at this day, it doeth well appeare by the death of *Seignor Aepila*, who being sent thither by the king with large commissions to execute the same, was slaine of the noble men at *Sarragossa* in the Cathedrall church . The which caused many of the foolish superstitious people to worship  
suche

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him after as a Saint. For it is very certainly reported that the blood issuing out of his body, being newly slaine, sprang out in such abundance, that it spirted to the altare. By the which miracle (say they) God declared both the innocency of the person, and the goodnes of the quarrell wherein he was slain. Notwithstanding al this, and that diuers other miracles are sundry times sene vpon his tombe to confirme the same opinion and fantasie of the common people, such is the folly of men, and the power of the deuill (as *Paule* saith) to deceiue men which haue reiected the loue and zeale of the truthe, he could neuer yet attaine to be canonized a Saint, and called *Saint Aepila*: forasmuche as enterprising a iust quarrell, he was not only found to haue a shirt of mail on at the time of his death, (which thing notwithstanding they say, he might wel inough haue enioyed the holy name of a Saint) but he had also vnder his other garmentes a short hanger by his side, and that (forsothe) only hindred his absolute honour.

This Inquisition you will say was not brought in, to the ende that any should thereby be instructed in the principles of true religion, but onely that heresie by meanes hereof might be abolished: Mary so much we yeld vnto them in dede. For it appeareth plainly by the zeale that was in those good princes, that they had a better meaning with them at the first, then that which through their wicked counsellours afterwarde, was put in execution. The Inquisition being thus established for the same ends and purpose which I haue before mencioned (as some affirme) before the battaile at *Granata*, which maketh nothing against me if it be so, the charge of instructing the people in the principles of religion, was first referred to Vicars and Curates, and from them translated to the Wardens of the Church, and afterward to the Clarkes in euery towne and parish, who taught the simple abused people their *Aue Maria*, *Pater noster*, their *Credo*, with *Salve regina*, in Latin shall I say, nay in a barbarous kinde of Latin, and that with sporting them selues, and mocking the pore sely soules, without any deuotion or zeale, not without rewarde neither, but very dearly and at a high price, many times besides their comon wages, they were payd with the goodwiues honesty, or the daughters virginity. For the other .v. commaundements of holy church which they said were necessary to saluation: that is to say, the hearing of Masse on holy dayes and sondayes. The going to shrift and holy confession. The receiuing of holy bread, the due obser-

\*B.j.

uing



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ning of tithes enioyned by the church: and the true paying of their tithes and church dueties, these things I warrant you were beaten into their heads in plaine words and mother tongue. By which kinde of discipline, what other thing I pray you could seeme to be sought, then to bring men into a heape of perpetuall errors. And the court of Inquisition being erected on the other parte for reformation of erroures, they might be sure like good hunters to lodge the Deare, and take their stand, and so to obtain a continuall pray. But to procede, let vs graunt them thus muche, that the Inquisition was ordained to none other ende, and that they be two seuerall and distinct offices, to teach the sayth, and to roote out heresies, yet were it the part & duty of good and discrete counsellours, to provide that the authority committed to bishops by the holy scriptures of God, should not thereby be taken from them: neither should any other perswasion enter into their heads that there were any other fire or sword to roote out heresies, but only the sworde of Gods worde: bothe the which things the holy Apostle did most evidently teache in the Epistle to *Ti<sup>m</sup>*, where among other qualities required in a Bishop, he would haue him embrace the worde of God fit for instruction, that he may be able to exhort by wholesome doctrine, and to conuince the gainsayers and aduersaries. For surely a true and iustifying faith cannot be forced, (the nature thereof is suche) no more can heresie be destroyed by the heritikes deathe. But the worde of God is most apt and fit for bothe purposes. For thereby faith is not only engendred, but increased and multiplied merue- lously, and what so euer is not agreable to true faith, if it be examined and tried by the light of this word, shall sone be bewrayed. Wherefore they ought first to haue resorted to the scriptures, and taken counsell of them, whether they had limited any punishment, for such as should shew themselves wilful and obstinate against the truthe, or the most cruell execution that can be by fire. For as concerning the confiscation of goods, what can be thought more wretched and couetous, or more vniust and shamelesse, or furdur from the professiō of a christian man? And to let passe their open infamy, the staine wherof wil hardly be spunged out again, who can worthely speake inough against them, that vse the same kinde of punishment euen against those poore wretches, whome they haue perswaded to recant their erroures. Paule in the place aboue mentioned, appointeth no penaltie, forasmuch as it may wel be

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be that the party condemned, may in time be reclaimed, and therefore mercy ought rather to be practised of euery good shepheard with all gentlenesse and loue, then any suche extremity. But let vs enter further, and see what Paule apointeth for such as are obstinate persones. Auoide the company of an heritike (saith he) after one or two admonitions. First he would haue him charitably admonished of his error twise or thrise, and that by the bishop, not cited into the court, not put to the torments, or otherwise punished for his erroneous opinions with such extremity, and so continually. Then if gentle admonition will reclaime him, there is good cause why both the bishop and the whole congregatiō may reioyce of the winning of a brother, to be a member of Christ. But if suche admonitions will not preuaile, he counselleth vs to proceede to excommunicatiō: that is to say, to cut him of and exclude him the company and felowship of the christians: the which notwithstanding must not be executed in way of reuenge of his error but ministred as a medecine for his amendment. And this iudgement of the disciple agreeth with the rule of his master. *If he will not geue care to thee, nor other (sayth he) that is to saye them that haue giuen him admonition the seconde time, Let hym be thenceforth accounted of as an Ethnicke or Publicane.* Whiche is as much in vnderstanding, as if he had neuer received the faith. In this degree of seueritie, which being duely considered is sharp inough, Christes discipline stayeth and procedeth no further. And this is the Court, these be the lawes therof, and the whole maner of proceeding, wherewith a true christian man (if there had bene any suche among them,) should haue contented himselfe in proceeding against his brother being beside the right way, or against any heresies, of what sort or condition so euer they be, because Christ hath thought them to be sufficient, and provided these remedies which the church hath alwayes vsed from time to time to great profite in the roting vp of all heresies that at any time grewe therein. As concerning the putting of heritikes to death, it is like altogether as if a Phisitian to the intent to rid the patient of his disease, shold for the nonce rid him also of his life. Moreouer they that doe pretend most of all now adayes the roting vp of heresies by such meanes, doe not only not attaine therunto, (for as yet the world is blinded, to take falthode for truthe) but if it were so, then by taking away his life, they cut him off from all those meanes and possibilities wherby he might attain his own



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saluation. For it might very well come to passe in time forasmuch as Gods iudgements are deepe and incomprehensible, that the partie continuing aliue might be broughte into some better case. But it is to be feared will some say least he infect other. True it is and for that consideration, both Christ and his Apostle commaundeth vs to eschue him, and to cut him of from the body of the church. But if they would needes procede farther, and vpon other reasonable considerations punish such obstinate persons more seuerely, were not the ordinary magistrate sufficient to execute the same. Doubtlesse their answer will be this, that the knowledge of heresies, can in no case appertaine to the seculare magistrates, because they for the most part are ignorant in the holy scriptures and Ecclesiasticall affaires: For this is a common saying with these fathers that are so farre seene in Gods secretes, that neither the knowledge nor determination of matters in religion doe appertaine to the *Seculare* magistrate as they terme him in despite and reproche. But I pray you in what respect are they themselves chosen to supply those places, and to be Inquisitors to determine matters of faith, whereof they are termed the Fathers, or to discusse heresies, whereof they are said to rid the world, being neither learned in scriptures, nor able to teach the belief? For they are thought men good inough for that office if they be doctors in the ciuil and cano lawes. As for their diuines (and yet a sely diuinitie god wot) truly since the time that the *Dominicanes* were displaced thence, (whereof I made mention before,) we haue not seene any of them execute any such office. Yea, what if since that time ther hath bene an order taken by the Inquisitors, and entred into their bookes, that no diuine thenceforth should occupy any such place. Now as concerning the ciuil law, surely the Inquisitours do not excell the seculare Magistrate, and as for the Canon, if a man were neuer so well seene in it, they cannot deny, but it serueth as little to the deciding of matters in religion, as the ciuil. How then is it possible to be otherwise, but that when such ignorant men be admitted to determine matters of Religion, as haue no manner of knowledge in the holy Scriptures, saue only a little poore skill in the constitutions of mannes braine, they must needes turne swete into soure, and soure into swete: call light darknes, and darknes light? That is to say in professing them selues to be the Patrones of faith, roote out all faith, and maintaine monstrous errours: slea the children of God, and cherish the children of the deuil: kil the seruants of Christ,

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Christ, foster, maintain, and encrease the seruants of Antichrist.

Here they will answer vs, that allbeit they them selues can no more iudge of matters touching faith, than a blinde man can of colours, yet they take into counsell and commission with them to debate such matters diuers diuines, whose prescript rule and order they put in execution, specially *Dominicans*, who haue nothing now to do with the high authoritie and commission of *Inquisition*, saue only that they are admitted to cōsultations, and to the *Qualifications of doctrine*, as they terme it.

And here though we examine not narrowly with what quantitie of Diuinitie, they come furnished to this office, yet we may easely gesse, that being remoued for the causes aforesayde, and thought vnfit for the place, they are not since grown much more apt: specially seing besides their olde infirmities, they are grievously sick of their auncient shame, daily renewed by beholding from a low place, the lofty Tribunall seat from whence they are dismounted, and are in a perpetual headache and wodnes of iea- lous men, to see their aduersaries enioy the honour which they haue lost. Wherin we report vs to the Inquisitours them selues, for no man knoweth better then they, what tokens the pore *Dominicans* giue outwardly of the great bile within their brest full of malicious matter, as oft as they are called to those graue and waigh- ty deliberations: in so much that it hath perhappes bene thought on, to shut them quite out of the Inquisitours doores. But goe to, they are peradventure amended since. Why might not the ordinary magistrate cal the same diuines to the same consultations? Now to appoint any man iudge of matters which he vnderstandeth not, wherby he must nedes hang altogether of other mennes opiniōs and sentences what so euer they be, what an iniquitie is this? What a peruertering of al law and iustice? Who therefore can meruaile, if when we see the *Holy Inquisition* sit in her heavenly Tribunall seat, we say with *Salamon*. *I haue seene Engrained sit in the seate of iudgement, and iniquitie in the place of iustice.* And yet notwithstanding all this, what libertie and prerogative they will allow them selues, in the very same matters which they punish in others, as the highest points of heresie, you may behold in the example following.

*Ecclesia. 3.*

It happened a fewe yeares passed in *Barchinon* a very famous City in the territorie of *Cathalonja*, that when they shold marche forewarde in their processsion on *Corpus Christi* day to cary the

\*B. iij.

Masse



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Masse breade about, and all things were ready, requisite to so solemne a shew, euen as the priest that had daunced the Tragicall high Masse, should couche the blessed host in the golden pixe, as the Deuill would haue it, it was to great a compasse to be put in the boxe. All men were amased: the whole shewe stayed: there was not a mā in that great and notable assembly that knew what to doe, in a case so straunge and so vnlooked for. Now surely it was a sport alone, and a iest worthy so great a company.

Some, perhaps of the wiser sort, sawe no way but one to helpe at a pinche: namely, to begin a new Masse in Goddes name, and with better lucke, and to shape a cake fitte for the boxe. But that was to late: for the procession had farre to goe, and it was to much paines to defer it any longer. And besides, perchance there was neuer a fir Ihon there but had broke his fast well, the better to take paines in so great a solemnitie. And though the diuines were of opinion that he that sang the high Masse might dispatche another in case of necessitie, yet he good soule looking for nothing lesse then such a chaunce, had already supt vp the rinsing of the chalice, at his duety was to doe. Well sir, there was one of the Inquisitours, a man of *Aragon*, whose name was *Molonio*. This gentleman being as hasty by nature, as bolde by authoritie, made no more a doe, but toke a paire of scissoures, and pared his maker where he was ouergrowne, and so by a little paring, put bothe him in the boxe, and the people out of doubt. Some perhaps will praise this mannes present wit in so great a difficultie: other will abhorre and detest his godlesse and rash boldnes: others will bewaile and lament the harde fortune of their God so to be pared and circumcised by the cursed hands of a cruell Inquisitoure. But good Lord, if any other had bene so saucie but an Inquisitor, specially if he had had any Iewes bloud in him, how woulde they haue handled him trow you. In deede *Molonio* was put out of office: but he taryed not manye dayes ere he was sent to be Inquisitour at *Siuit*, for they might not lose so stout a souldior of the Inquisition for a trifle. What should we here talke of the Popes authoritie? they extoll and abase him: they adore him and con-temne him: they reuenge his wrong and doe him wrong, euen as he serueth or hindreth their holy office. We purpose not to prosecute these matters any further, meaning only to touch them in way of Preface, to declare by what beginnings and occasions the *Inquisition* is growne: what antiquitie and holines it caryeth:  
and

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and what profite it hath brought to the worlde vnder the title of reforming religion. These things being as we haue declared them, so true in deede and suche in qualitie, as no honest man can either plainly deny them, or iustly excuse them, no man ought to meruaile if the people, which haue otherwise hitherto bene most duetifully obedient to their magistrates, to driue so horrible a pestilence from their countrey, haue betaken themselves to their weapons and defence of armes, as hauing none other more reasonable meanes to helpe them selues.

They protest that they seeke not to auoyde the reformation of religion which they hartely wishe for, so that it be suche a one as is worthy so good a name, and be directed by the prescript word of God, which ought to be the onely rule of religion, to all that loue true religion. And in that behalfe, what can they hope for of the Inquisition, besides that it hath already yelded. They protest further that they owe to their lawfull gouernoures, and that by the expresse worde of God, obedience, honoure and tribute, the which they are most ready to perfourme with their accustomed chearefulnes and hearty good will. Only they humbly pray and beseeche that it may be taken of them without the dishonoure of God, and the most miserable captiuitie and thraldom of their consciences, the which ought to be more recommended and deare to good and godly men, then their very liues. They protest besides, that they will not any maner of wayes shake of the yoke of iust obedience to their Magistrates, but they complaine, (and that not without great cause) that besides the easie and gentle yoke, which they haue hitherto borne with that meekenesse of heart that became them, they are scourged with the Iron whips of the *Inquisition*, which seeketh nothing but the slaughter of innocent Citizens, and the confiscation and spoile of their goodes. They might haue in times past with some coloure blamed the men of *Arragon*, which receiued not the Inquisition without tumult and bloudshed, for it was then couered with that goodly and freshe name and shew of holines: neither as yet had it raged against all indifferently, but only against the *Jewes* and *Mores*, and that also for very plausible and apparaunt causes. But nowe since it hath not ceased to bring forth such fruites, as we haue rehearsed for these three score and fiftene yeares: I thinke they shal not seeme to be madde, that seeke by all meanes to them possible, to driue it from their borders. Nay, they might rather be truly iud-

\* B. iiii.

ged

75 7000



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get to be madde men, if in steade of their faithfull fathers and good shepherdes and preachers of true religion, they wold wittingly and willingly receiue into their houses the very enemies, and most cruell destroyers of all faith and religion. And if there be any that knowe them not to be suche as we terme them, let them read but parce of their sleights and manner of proceedings discovered in this booke, (for we could not learne them all,) and let them wel way and consider them, and then iudge.

(.)

## Fautes escaped in this boke.

Pa. fol. lin.		Fautes.	Corrected.
a	3	54 as he is	as is
b	3	53 was serued	was he serued
a	7	19 if as yet	if yet he
a	7	24 yea of such	yea such
b	7	24 that belongeth	that honoz belongeth
b	8	35 offices	offences
a	21	11 this combate	this christian combate
a	21	16 Then he after their	And after their
a	23	3 the them	thether
a	29	19 wae	was
a	31	15 commaunded	commaunded
a	33	24 then	there
b	53	27 af=	after
a	58	31 weaklings	weaklings in faith
a	67	21 D. Giles	D. Aegidio
b	37	8 same effect	same in effect
b	61	31 hjerie and trough	hurrie or trough
b	61	33 her arins her thighs	hit arins, thighes,
b	82	20 these	the
b	27	1 would take pleasure	he would take pleasure
b	57	20 so hungry	so bare
a	92	25 pleasaunt speches	pleasaunt taunts
a	94	26 both life	both for life
a	94	26 to who in the senate	to whom the Senate
b	99	21 examinaton	examination.

# *A discovery and plaine declaration of sondry policies practised in the Spanish Inquisition.*

*The ordinary manner and forme commonly vsed as well  
in citying, as apprehendynge suche persons as  
are accused.*



**V**hensoever any denunciatio (as they terme  
it) or rather infozmatio is geue against any  
person, be it onely for matters of no great  
importance (as nothing commeth into this  
courte so small or so simple, but the parties  
accused are very greatly endamaged therby) the Inquisitors  
accustomably vse this kind of practise. Firste, they suborne  
some one out of a number, such as haue lerned their lessons  
for the nonce (commonly called familiars) who of purpose shall  
cast himselfe to mete one, & being provided aforehand what  
to say, shall greete him on this wise. Sir, Yesterday it was  
my chaunce to be with my Lordes the Inquisitors, and as  
they happened to haue speech of you, they said they had to  
talke with you about certaine of their affaires, and therfore  
gaue me in charge to summon you to appeare before them  
to morrow at such an houre. Now may not the partie be-  
ing once warned, ether refuse or differre to come, but at his  
very great perill. Whereupon, the nexte day he repayreth to  
the place where the Commissioners sitte, and requireth the  
porter to signify vnto the Lordes that he is come. Whereof as  
soone as they haue intelligence, all three (if they be present)  
or at the leaste two of them meete in a Counsell chamber  
where the court is commonly kept, as at Seuil, in the castle  
Triana, such like places elswhere in other cities abroad,  
and calling the partie in before them, they demaund of hym  
what his sute is. Who answereth, that yesterday he was  
warned vnder their precept to come & speake with the

*The inquisi-  
tors familiars.*

*The court  
and prison  
of the in-  
quisition.*

*B. i.*

*inquire*



*A discovery of the*

inquire they his name, and that known, what he would: for as for vs (say they) we wot not whether you be the same mā that we commaunded to be here with vs, yea or no. Marrye now lieths you are come, if you haue any thing to enforme vs of in this holy Court either of your selfe or of any other, in discharge of your conscience (man) let vs heare it. **W**herunto the partie either answereth that he hath no such matters to enforme the of (as in dede to stand vpon that point to the ende with the, who seeke nothing els but his vndoing and such as he shall appeach, is the wisest and safest waye that may be taken) or els of mere simplicitie, not knowinge how he entangleth himselfe, rashly and vnauidedly vttereth some thing of himselfe or of some other. **T**he my Lords the Inquisitoꝝ glad that they haue caught him, to the intent the more easily to feare & amase him that thus foolishly hath made himselfe so fit a moꝝsell for them to praye vpon, caste lokes one at an other, & reioycing as though they had smelled the ratte, al at once fixe their eyes vpon him and behold him earnestly, & whispering together a little while (I wot not whether they say ought or nought) at the last either awarde the partie to prison, if the matter that he discloseth of himselfe seme any thing waighty, or if he chaunce to confesse nothing at all, they will him to depart, pretending that they knowe not without better information, whether he be the same party whom they commaunded to come before them or no. **W**hilst the partie is thus in examination, prouision is made that y<sup>e</sup> promoter who gaue informatiō against him, is secretly hidde behind some tapisstry where he cannot be seene, yet so as he may see the parties face, & know if it be the same man, or no, if hapely the Inquisitoꝝ know him not. **T**hen licence they him to depart being assured that it is he which shall minister matter for this tragedy, and perhaps cal him not before them of ii. or iii. monethes after, specially if he be there inhabitante, for if he be a forrener, they lightlye geue him not so great respite. **T**he next time whē their pleasure is to

is to send for him, they exhort him againe, that if he knowe  
or haue heard any thing that cōcerneth their holy Court, to  
disclose it vnto the. For we know right well (say they) that  
you haue dealt with certaine persons suspected in religion,  
which if you will confesse of your owne accorde, assure your  
selfe you shall receiue no harme: therfore we rede you take  
hēde and looke well to your self. Our opinion is of you, that  
like a good chzistian man you wil cal to your remembzance  
such thinges as are bypasse: for in dede a mans memozye is  
weake (we wot well) and may faile him, & therfore it may  
be you haue forgotten, and faine woulde tell all you know  
if you could cal it to mind. By these and such like subtelties  
they abuse many seely soules, or els dismisse them for that  
time: yet so, as they shall not thinke themselues clearely dis-  
charged: but to keepe them continually occupied and inquit-  
eted in their minds, and to make them stand in dayly feare  
and awe of the, tell them it may be that they shal haue fur-  
ther matter against them, and occasion to call them again.  
Yet sometime it happeneth that they beare with some per-  
son and winke at him manye dayes, and with some whole  
yeares, ere they cause him to be apprehended, alwayes pro-  
vided that he shall haue one or other of these iolly mates to  
keepe him company whersoever he go, and waite vpon him  
at an inch to creepe into his bosome & grope his conscience:  
who vnder the colour of frendship & familiarity, very crafte-  
ly and subtilly, whilst he (good man) thinkes no harme, shall  
daily come and visite him, and haue an eye to al his doings,  
and marke with whome he conferreth, where he vseth to  
resort, what he doth there, and as nigh as may be, wherea-  
bouts he goeth and what he entendeth: in so much that with-  
out the speciall ayde of Gods holy prouidence, it is not possi-  
ble for a mā to escape their snares. Now if any of the Inqui-  
sitors chaunce to meete any such persons so dismissed, they  
salute him very curteously & shew him a good countenance  
promising to stand his good frend. All which curteous kind



## *A discovery of the*

Ordinarie.

of entertainment tendeth to none other ende but to make the man moze careles of his estate, and so to vndoe him ere he be aware. But what good (I pray you) can they gette by these detestable and abominable sleighes, excepte perhaps they vse them for their recreation, and take like pleasure in them as doth the fouler in his pastime whē he playeth and dallieth with his game: or the fisher, who after he hath stricken the fish, suffreth her to play with the line & to sport her self for a time that wil scarcely last the turning of her taile: or as the catte that playeth with the mouse, after she hath geue him some priuy pinch, leauing him at large, and hunting him a fresh, by and by teareth him with her teeth and eateth by euery morsel. Wherin it may be that some secret mistery be hid which al the world barketh not at, not altogether without gain to these holy Officers. Notbeit this kinde of dalving with their pray they vse not w̄ euery body a like in such sort as is befoze declared. For they haue very great respect of persons and causes in this behalf. Which is a plaine token that they deale not in thys sorte eyther w̄th such strangers or to lone dwellers as they thinke are like to escape from them by this liberty, neither yet w̄th such as are charged with great matters, whom they thinke needfull to be seene vnto betimes, specially if there be any hope that by their confession they shall haue intelligence of any other. But first, when they are determined to apprehend any person that is accused, they vse to send for the bishops deputye of that dioces or Ordinary (as they call him) and making him priuy to the depositions of the witnesses against the party accused (which they call an information) after a litle consultation had with him of the matter, they all subscribe to a wryting, which is a warrant directed from them to attach him: which kind of dealing seemeth to haue a shew of good equity. For sooth they wil not be thought to touch any of an other mans flocke without thadulise and consent of his own Pastour, who being full ignorant and unskilful (God knowes

knowes) in the duety of a pastor ( as commonly all of that  
coate vnder papacy are) is soone brought to geue his consent  
that the sheepe ouer whome he hath a speciall charge, shall  
first be flaced and after ward miserably flaine, & bereft both  
of goods and life. For as yet there hath neuer any breach  
bene heard of about these matters betwixt the Inquisitors  
& the Ordinary for defending any of his flock that hath ben  
by them sente to execution. Yet may a man see oftentimes,  
yea daily almost, great numbers die in prisō, some hunger  
starued, some extremely racked and dismembred in euery  
ioynt of their bodies, some euen in the middest of theyr tor-  
ments yelding vp the Ghost betwixt the tormentors hands  
(as I wil not faile hereafter to declare, when I shalbe occa-  
sioned to treat thereof moze conueniently) in so much that  
the Inquisitors will say theselues of some of them, that they  
were as harmeles men, and as innocente, and put to death  
as wrongfully as any men could be. Wherby it is euident,  
that this sending for the Ordinary to confer withall, about  
the apprehendinge of some vnder hys cure, is a very baine  
thing, and rather a foolish ceremony, then a matter se-  
rious or done of any iustice. And to tell the plaine truth,  
theyr manner is to bidde the Ordinary to a banquette to Banquet.  
quasse his parte of the bloude of his owne sheepe, that the  
wolves may continue y faster frends. Our Lord Christ the  
great shepheheard of the sheepe come when he seeth his time,  
and render to ech of them accoꝝding to their owne desertes.  
Yet sometimes it happeneth that they cal not the Ordina-  
ry to counsell, befoze the party be both accused and apprehē-  
ded. For being well assured that he will not gainsay them,  
nor controle any of theyr doinges, they thinke it enough  
when the partie is faste and forthcomming, then to declare  
to the Ordinary the occasion & maner of their proceedings:  
who hearing it read vnto him, liketh very wel therof, as wel  
that they haue already done, as he is also contēt with what-  
soeuer els they can deuise to do. Now if any that is accused



## A discouery of the

do chaunce to make an escape, either befoze he be appzehen-  
ded oꝛ after, then vse they al deuises that may be to find him  
and fetch him againe: neither is it sufficiente that they geue  
the serchers certaine common signes and tokens to knowe  
him by, as to describe his apparell, his countenance, age &c.  
But they draw his counterfaite as liuely as may be in sun-  
dry paternes, and distribute them amonge the searchers to  
know the party the moze easely by, whom perhaps they ne-  
uer saw in all their liues: whereof I wil here report you a  
true tale foꝛ example.

Counter-  
faites.

The Al-  
guazil is in  
manner of  
a Sheriffe.

Not long agoe they appzehended a certain Italian at  
Siuil, who had wounded one of the Paratours on a time be-  
ing at Rome comonly called the Inquisitours Alguazil. And  
albeit the Familiars that were sente to seeke him, had his  
counterfaite about them as they vse to haue: yet notwithstanding  
happening vpon him at Siuil, and halfe in doubt  
whether it were he oꝛ no, because he had altered his apparel  
and of purpose chaunged his name, they pursued him a good  
while onely of a bare suspition which they had by his coun-  
tenaunce that it should be he. Therefore one day as he was  
walking and talking with diuers in the Cathedrall church  
at Siuil, they found out this new deuise to attēpt him with-  
all, seemely foꝛ such Familiars. Two oꝛ thre of them came  
some what nigh about him, and as he happened to turne in  
his walke, his backe being towards them, on a sodaine one  
of them calleth him by his old name. The partie being in er-  
nest talke and mistrusting nothing, sodenly looked behind  
him and made aunswere: whereupon the catchpoles smoth-  
with laid handes on him, and were cleerely resolved that he  
was the selfe same man. This fellowe laye in yꝛons a good  
season, and after long imprisonment was whipped aboute  
the towne, and condemned to the gally perpetuallye, & thus  
was serued foꝛ hurtinge the Alguazil, partlye throughe his  
owne folly and negligence foꝛ want of a little heede taking.  
The which deuises albeit they be very subtil and such as no  
mans

mans wisdom can avoide, yet shal it not be greatly amisse to shewe one other speciall example, howe God oftentimes maketh the starke foles, and gardeth his with a holy kind of policy, that they may be able to go an ace beyonde them. This last yeare there was a certaine man of the low countreyes that had escaped out of the Inquisitors prison at Valladolid, who was apprehended for the profession of the Gospel and had bene a longe season in prison. There went out to seeke him (as the custome is) diuers of these hunting Familiars, who within a few leagues of, ouertoke him in the high way and stayed him. The party tolde the flatly he was not the man they toke him for, and yet would not these good felowes leane him, but by force & strong hand wet about to bind & bring him backe againe, still contrarying him, affirming him to be the selfe same man whom they toke him to be, & therupon demaunded of him, not doubtingly, but as though y<sup>e</sup> matter wer very cleare. Are not you he (Sir) that escaped out of the Inquisitors prison at Valladolid, about 8. dayes since? Not I (Sirs) sayth he setting a good face on the matter, & therefore view me better. I am no such man, but am newly come from Castile, where I haue wrought in mine occupation agreat while: and because you shall the better credit my words and know it to be so, here is my testimoniall which I cary for my pasport, take and reade it: and forthwith toke out a certayne writing which he had about him and offred it them to read. Which, after they had read it, they gaue credit vnto, and let him go with shame inough that they had bene so childishly deceaued in taking one man for an other, as to their thinking they had done. And as touching the testimoniall that stode him in so good steede, this is the trouth of it. After his departure our of prison, making as much speede in his iorney as possibly he coulde, he chanced to mete with a countreyman of hys by y<sup>e</sup> way, one of his old acquaintance newly come fro Castile, & the. and to helpe himselfe withal in this distresse, found meanes

The Fiscal



## *A discovery of the*

**Pasporte.** to obtayne his pasporte, which beyond both their expectati-  
ons, as God would haue it (a thing so appointed by his se-  
crete prouidence) did serue this mans turne and saued him  
from so great a perill. For the other was departed from  
him but two dayes befoze and left his testimoniall behind  
him in this mans hands to keepe: whereby he was in good  
tyme preserued and they colted like knaues very pretely.  
Yet haue these Familiars an other fetch beyōd al this, to re-  
triuē thē that are escaped & fled away. As some of them shall  
trace him by his footing if they can finde his footesteps: other  
shall pursue him that waye whether they thinke in their  
own iudgemēt he is most like to be gone: an other crew of  
them shall lye in wayte for him by night, because they are  
sure he will trauaile by night rather then by day. For I tell  
you they are more then a good sort that are appointed for  
these purposes, in so much that a flee cannot escape y<sup>e</sup> Inqui-  
sitours fingers, but ther shall be enow at hand ready to fetch  
her againe. But God against all their deuises and narow  
searching diligence, shall arme and safegarde him, whom  
his good will and pleasure is to deliuer. And thus much con-  
cerning the apprehending. Now to tell how they entreate  
them after they be arrested and committed to ward.

*¶ The Sequestration of their goodes commonly called  
the Sequester.*

**I**mmediatly after euery arrest done by the Alguazil, or  
complaint made to the court of any person by any of the  
Familiars, they straightway take from about him all the  
keyes of his chestes or lockes whatsoeuer, if he haue any,  
and forthwith send a Potarie and certayn catchpoles with  
the Alguazil himselfe to take an inuentory of all such goods  
as are in his house whatsoeuer they be. Which being done  
very exactly, such as they finde they leaue in the custody of  
some rich man dwelling therabout, who undertaketh to be  
accountable therfore and to redeliuer them duly and tru-  
ly whensoever they shall be demaunded. But in this Se-  
quester

quester (as they terme it) the owners of such goods had néede to looke well about them and alwayes haue an eye to their fingers which are at y<sup>e</sup> sequestration and are the doers, specially when they come to rising of money and iewels either gold or siluer, or any other thing els that is of any price and light for conueiaunce, or will lye in a narrowe rowme. For they are commonly lime fingered, and wil lightly make some thing sticke by them, if they be not narrowly sene vnto. And in deede the greater part of this rable of Familiars are bauds, theines, thifters, and the vilest sort of people that liue only by filching, which cannot, nor will not hold their hands if they should hang for it. Besides that, they are perswaded in conscience, that they should not in such cases forbear other mens goods, although they haue no maner of right thereto.

Now to tell you breifly wherto this sequestration tendeth. Forsooth, that if it happen the party be condemned, so that his goods or any parte thereof be confiscate, this holy house I warrāt you will not lose so much as a dodkin of the. For who knoweth not thus much that the pray and spoyles of such saely soules is all that they seeke for: els what should these holy fathers that respect nothing but vertue and godlines do with their goods (I pray you) whome they beare vs in hand they would so faine bring home againe to the right way: And who is so madde to thinke that misbeleif can be amended by losse of lands or goods: Yet it may very well be seeme Christian men to be spoiled of all their substance, yea and of their clothes from their backs also, by their enemies, seing their heade whose members they are, and whose truth they professe was so serued: for whose garmentes in likewise not much worth, perhaps halfe thzēde bare with wearing, after they had put him self most cruelly to death, they determined also to cast lots. And this kind of sacrifice is now so ratified and confirmed by the common consent of their diuines that is to say the Pontikes and the resi-



## *A discovery of the*

due of the clergie that they shame not to preach and teach openly, that whosoever is not iumpe with the Pope, or dissenteth from him in the least iote, is bound in conscience, in all hast (say they) to bring in all his goods into the kinges Eschetuer, and that he hath no more right vnto them then if he had robbed the king of them before, alledging this reason, that for so much as he is reuolted from the church of Rome, he is no longer any right owner thereof, but the king, to whome the Pope hath adiudged them. Wherefore a man is bound (say they) to restore them vnto him although the Inquisitours neuer heard so much as one word of him. And thus these subtil fores by this one policie, are both greatly gracious with Princes, and therewithall do inueigle the consciences and pycke the purses of the seely foolish people deeming them as Gods. But to returne to our purpose. As soone as the prisoner is entred within the first gate of the prison, the keeper hauing with him a Potary, asketh him if he haue any knife about him, or money, or rings or any other iewels. And if it be a woman that hath a sheath of small knyves at her girdle, ringes, litle cheynes, bracelets, ouches, or any other ornaments, such as women weare, they stripe them of all these, and commonly they be his fees that findeth them. This is done to this ende, that the prisoners during the time of their imprisonment shall haue nothing to succour themselves withal any wayes. They search them also lest they bring in priuily about them any writing, or booke, or any other such like thing. But after they be once entred into prison, they are shutte vp in a close cabbayne, where they haue scarcely good elbowroom, for cleanness and lightsomnes not much vnlike to Little ease. And some are close prisoners all alone for viij. or xij. dayes, some by the space of ij. or iij. monethes, and other some all their liues long: Some againe, haue fellowes and companions from the very first day of their imprisonment, as the Lords Inquisitours will, and as they thinke most conuenient to bring their matters aboute.

After

## Spanish Inquisition.

8

*The seuerall dayes of hearing.*

**A**fter they haue thus continued in prison about a weeke  
or two, the Inquisitors priuily pack with the Tayler to  
be in hand with the prisoner as though it came from him-  
self, & to aduise him to sue that he may come to his answer  
& pray to haue a day of hearing. Wherein, it is not to be  
thought the contrary, but that there is some mystery ment  
therby, that the prisoner must first beginne to sturre in his  
owne cause. The keeper therefore either at dyner tyme, or  
some other most conuenient to bying his matters about,  
resorteth to his prisoner, and among other talke, at the last  
falleth to question wyth hym how it happeneth that he su-  
eth not to come to his aunswere that his matters maye be  
more spedely ended, and aduiseeth him to labour it with as  
much speede as may be, making him beleue, the sooner the  
better, and that it will much further his cause so to do, and  
at the length bying his sute to some good effect: Adding more-  
ouer, that for the acquayntaunce which he hath with him,  
in the way of frendship he is moued to geue him the best  
counsell he can, and such as is meetest for his behoufe, promi-  
sing to do and deale for him therein to his power, like a  
a faythfull and trusty frende. Yet surely it may be thought  
with good reason, that if any thing may do the poore wretch  
good being in case redy for to be deuoured by these rauinous  
beastes, it will fall out in the end to be better for him if he  
refuse to pray a day of hearing and tary til the Commissio-  
ners do call for him. But if there be none other good to be  
done, he may chaunce to get this by his tarying, in dzyuing  
them to beginne with him, to take care for nothing but on-  
ly to make answer to their obiections. But sith it is so se-  
cret a mystery, I wil let it go & leaue it to the iudgementes  
and considerations of the wiser sorte to scanne and iudge  
vpon. The poore prisoner knowing none of these subtilties,  
for the most part is ruled by his keeper, thinking that he  
hath geue him good and wholesome aduise, and prayeth him

C.ij.

there.



### *A discovery of the:*

therefoze to be a meane foꝛ him, and in his behalfe to craue  
a day of hearing, whose sute is easely heard of the Inquisi-  
tour, and graunted at the first I warrant you. Whereup-  
pon the party is brought into the Consistorie, wher the In-  
quisitor, as though he were altogether ignoraunt of the  
matter, beginneth to talke with him much after this sorte.  
Syrha, your keeper came and told vs that you were desirous  
to come to your answer. Now say on, what is your sute?  
the prisoner answereth, that he would be very glad to haue  
his matter heard. And vnlesse he looke well about him and  
be circumspect in his dealing, very lothsomnes of his impry-  
sonment, and feare of afterclaps driueth him to confesse  
some what wherof he suspecteth him self to be accused. The  
which thing doth the fathers good at their hartes, because  
they are accustomed at this and sundry other seasons, to  
graunt the prisoners dayes of hearing, and to call them of-  
ten into the Court befoze they shal know their whole accu-  
sation, and all that is deposed againste them ( which by or-  
der and common course of lawe shoulde haue bene the first  
acte that shoulde haue bene done againste them ) and all is to  
this only end, to make the party vtter some what of himself  
rashly & vnawares that they as yet know not of. They ad-  
uise him mozeouer to let it come frō him selfe, promising  
that if he wil acknowledge his faults voluntarily, he shalbe  
soꝛthwith sent home againe to his owne house, and be dispat-  
ched with all expeditiō, & dealt withal as gently as may be.  
But if foꝛ all these bayne and flattering promises he holde  
them hard and stand mute (as in dede it is best foꝛ him) they  
charge him earnestly to disburden his owne conscience: &  
whē he hath bethought him selfe and is disposed to confesse  
any thing, that then he shoulde sue to come to his answer,  
saying that in ſo meane time, they will consider of his case &  
so they remaund him to prison. Then after vs. 02 viij dayes  
02 mo, as they thinke good, they cal foꝛ him againe, and aske  
him if as yet he be determined to confesse ought. The priso-  
ner

ner aunswereth either that he hath nothing to say, but that he is innocent, or perhappes confesseth somewhat. But whatsoeuer his aunswere be, they are sure still harping on their old string, bzing him to discharge his conscience, and perswading him that they go about no other thing but to do him good, and to procure his safetie, of very loue & meere compassion which they take vpon him. Which gentlenes of theirs and well meaning towarde him if he refuse now and set light by, he shall find them sharpe iusticers henceforth if the Fiscal informe against him, & so send him againe to prison. The Fiscal is an officer which taketh all such accusations as the Promotoz bring vnto him, and by office is the onely pleader, during the whole time that the causes be hanging, as it were the kings Attorney, hauing his name no doubt a Fisco, that is to say, the Eschequer for whose aduantage he is altogether, and from whence he is aunswered his fee.

At the third day of audiēce the party is called for againe, & demaunded, if as yet he be resolued what to do, with earnest request after their accustomed maner, to cōfesse a troth of his owne accord: if not, they thzeaten to vse extremity towarde him, and what they can do by law. And here they vnderstand by this word law extreme tormenting & mangling of men, yea of such as they owne lawes doe proue very innocentes, saying he may well assure him selfe, y no man shal susteyne any iniury within they holy Office, and that they fashon is not to trouble any man but vppon good and sufficient information against him, with such like talke. Howbeit if the party happen to disclose any thing: nay (say they) yet ar we not satisfied, we haue not al you can say, we suspect you kepe something in of purpose, & so send him to prison, putting him to further payne, and calling him coram day by day, as they perceauē y by these meanes they wzing more and more out of him, though it be but by litle and litle. But if he stand stoutely in the matter geuing them directe



## *A disconery of the*

answere that he hath nought to say in that place, by a shifte of descāt (as it wer) they try him an other way, exacting an othe of him, & to þ intent to proue his zeal, they hold him an Idoll representing the crucifixe, couered with a blacke lawne, and certayne other Idols, I wot not what. They do also lay befoze him a Massebooke or a Missall, and some tyme the bare image of the crosse. For such deuises and foolish toys as these be, they haue alwayes in a redynes to vse as occasion serueth, and as they think most requisite, respecting the party whom they are to deale withall. Were is þ christian man driuen into a narrowe strayght, so that he must nedes vtter himselfe, and playnly shew what he is in conscience and in beliefe. For if he be a faithfull man in dede, and one that from the bottome of his harte abhorreth Idolatry, hauing befoze his eyes the feare of god most mighty and ielous, which in his most holy law hath reserued this glory to him selfe, that we should sweare by him alone, he wil beswore that in no wise he geue parte therof to such vile Idols of wood or mettall, which resembling the highest in shape & propoztion, are so much the moze abominable in þ sight of god and of his congregation. Therefore a godly man will take heede of such a wicked and vngodly oth, yea though he were to be tozne in peces pcesstly, seing they be very Idols and not god, to whom alone that belongeth, as the Inquisitours thē selues cā not say to the contrary. After they haue thus put him to his oth, they beginne to examine him by þ these interrogatories. What countreimā he is, & vnder whose allegiance. Of what prouince or dioces. In what city town or village he dwelleth. Who were his ancestours and what they names were. What brethren or sisters he hath. What his father and mother were, and what were they names: how they liued, and by what trade and occupation. If he or any of his kindred at any tyme haue bene contented befoze the Inquisitours, and vpon what occasions. Moreover, many other things they inquire of him, as of his  
age

age and trade of life, where and with what manner of men he hath bene most conuersant: and thus is he forced to geue a strayght accompte of his whole life, where he hath passed his time yearely, and made his most abode, answering to euery poynte by it selfe seuerally. For out of ech of these questions they fetch no small argumentes wherewith they charge the poore soule after ward too too pitifully. When he hath answered to all these by questiōs, then fall they a fresh to theyr old exhortation, some time by sayre meanes, and some time by foule, aduising him to tell the truth frankly, assuring him selfe that they neuer cause any to be arrested without iust cause why, or without sufficient witnesses, so that whether he confesse or no, away he goeth to prison agayne.

And in these. iij. first times of hearing, a greate sorte are either allured with theyr faire speeches and promises that they shalbe sent home to theyr owne houses as soone as they will confesse that that is demaunded of them, or elles of very awe and feare of their euell and menacing wordes, utter many things wherof the Inquisitours knew not one tōte befoze, because none had infozmed them therof, but the selues onely suspected, lest they had bene accused by some, with whom they had dealt heretofore in such affairs. Thus betraying them selues like soles, they bring other men in to as euil case as them selues, which perhaps neither feared any such matter at al, nor the Inquisitours had euer heard any thing of them befoze. But moste of all, when they perceaue that these most holy fathers, who hunt after nothing so much, as dayly to haue chaunge of spoyle, will take it thankefully at theyr hands, then labour they by al meanes possible to curry fauour with them, to get them selues rid out of misery and to be sette at liberty: So that it commeth oftē times to passe that the parties being at y first arrested for very trifling matters, vndoe both the selues and many other mo, by geuing ouer much credite to the sayre promi-



## *A discovery of the.*

ses and goodly gloses, of these false & faythlesse Inquisitours through wante of skill how to behaue them selues in theyr owne affaires, much lesse able to iudge and discerne what opinion they should haue of these fathers, that is to say, not to be fathers (as they glory to be called in derision of all humanity, piety, and fatherlines) but theyr most cruell and deadly enemies, which by crasse, subtilty, and lying, and by all kind of knaueries, priuily go about to get that they gape for, both life and goodes of the guilty and of the guiltlesse. Agaynst all which snares of theirs there is one onely way of aboydaunce, to wite, that he whose destiny it is (I meane by gods ordinaunce and apoyntement) to fall into theyr hands, beleue neuer a word they say, promise they neuer to faire, nor be afrayd of them threat or thunder they neuer so terribly, hauing alwaies before his eyes the loue and dread of him, who after he hath killed the body hath power also ouer the soule to send it to hell fire, and hauing numbred the very heares of our head to the uttermost, will not suffer the least of them to perish or fall to the ground with out his good pleasure and prouidence. The next lesson is to kepe his tong for life, and speake not one word till the time that he hath heard his accusation, with the depositions, wherunto he is bound by order of law to make answer.

Furthermore, at the fourth day of hearing they tender him an oth, vehemently exhorting him to shriue him selfe voluntarily: otherwise they will deale with him as hardly as the law will permitt them, if the Fiscal once commence his sute agaynst him. And if he do yet perseuer constantly, affirming that he hath no more to say, then reade they vnto him along indite mente, and charge him with many greate matters falsely forged and deuised against him, such as neither the party did ever so much as thinke vppon, nor anye had accused him of to them. For it is a poynt of coming forth in this theyr crasse faculty, for the fathers to make these great matters and huge offences on theyr fingers endes

for these speciall causes. First, by thus loading the poore man & laying to his charge many greafe and made matters, to bzing him into such a mase, that being scarcely his owne man he shall not well knowe where he is, nor which way to turne him, nor what answer to make. Secondly, to proue if happely he wil admit any of these misdemeanours that are layd agaynst him, or at the lest, if by argument aboute any of them they can trippe him in his tale, and so mase him in theyr net. Is this the following of gods iudgementes, whose cause these fathers of the sayth bragge and boast so much, and beare the seely ignoraunt people in hand, that they take vpon them to maintayne, in the very first steppe of the stage whereon they are ready bent to doe execution of a sorte of innocents, thus shamefully and mockingly to cry. Arise (O Lord) & iudge thine ovvn cause. Do these policies procede of sayth (trowe ye) whereof they terme them selues the patrons? Did ever any true patrons of sayth either teach the to other, or els vse the theselues? Are these the most directe meanes to bzing him into the right way, that of mere ignoraunce and simplicity hath gone astray fro the truth and word of God, or to teach the vnlearned, or to correct and amend him, who hath erred and falle of common infirmity? Are they not rather more likely to be the snares of Sathan practised from time to time by contentious and deuillish people, priuely layd to supplante a poore man withall, and very stumbling blockes craftely and maliciously caste for the nonce, to make him breake not alonely his shinnes, but his necke also, that playnely and simply shall passe therby & looke not warely to his footing? And who would haue thought (I pray you) that these holy fathers would haue busied theselues in making such mouse trappes and setting such pittalls? But how many good christians haue fallen into these snares, to the greate perill both of theyr bodies and soules, onely by the detestable meanes of these pestilent and pernicious Tyrants,

*Psal. 74.*



## *A discovery of the*

the sercher of secretes & chiefe Inquisitour ouer al at his generall dome sitting in hys seate of maiesty will one day make manifest.

The In-  
quisitours  
generall ob-  
jection.

As touching theyr accusations, the greate and principall matters wherewith they burden euery one that cometh vnder theyr iurisdiction, be these: First, for that he being baptized and vnder the obedience of the church of Rome, forsaking her profession and doctrine, is become one of Luthers disciples by admitting and harbouring his heresies in hys harte, and yet not content therewithall to be an heretike him selfe, hath prouoked and poysoned other by teaching & preaching the same heresies vnto the. And to this effect wel neare they vse many bigge words to make the simple folke afrayd withall. Next to this, they charge them also with other matters sometime of more importaunce, sometime of lesse: Prouided alwayes, that the matter whereof the party is accused, be brought in, either in the beginning or ending, or els some other thing that some man hath him halfe in a ielousie for. The which thing they lay to his charge not as a matter surmised or of likehode, but moste constantly affirmed and testified by witnesses. For in this holy Consistory they may do what they list, and what they thinke expedient. When is the party accused put to answer vnto every article that is layd against him, seuerally & directly, either yea or no, as he thinketh good, hauing alwayes a clarke by him to record euery word that he speaketh. After this examination and confession thus had and done Ex tempore, without either order or any greate aduisement, they straight way geue him penne, inke, & paper to put in his answers in writing if he will, pretending hereby, that they worke for him all the meanes and helpes that may be to try him selfe an honest man. And thus is this crafty Inquisition cloked with this goodly pretence of equity and iustice, where in very deede this is theyr fetch, that hearing him first make one confession by word of mouth suddenly and without ad-  
vise

wise ment, and after that an other with moze deliberatiō in  
writting, they may easely finde some ods betwixt the one  
& the other, hauing neither any copy of his former confessiō  
to lay befoze him, noz being able fo2 very feare & trouble of  
mind to remēber euery wo2d that hath eschaped him. But if  
there chance to be no contrarietie, yet happily shall there be  
somewhat ether moze are lesse in the one then in the other.  
Moreouer it stādeth them vpon to be able to chop lodgicke  
with thē, and to finde out such cōtradictions as h other looke  
fo2, because his later confessiō penned with some diligence,  
allwayes ministreth some matter of newe cauillations.  
Whiche fetch of theires, who so will wisely and warely  
aboyd, muste take heede hē play mummie and speake  
not one woo2de but p2meditate and deuised vpon afoze  
hande: and being mute in all other matters, craue onely  
this one thing at their handes, and that in as few and apte  
wo2des as he can possibly, to haue a copy of his accusation,  
with paper, inke, and sufficient time graunted him, that he  
may by leysure and with some good deliberation make aun-  
swere to such matters as are layd to his charge. But fo2as-  
much as they (no doubt) wil not hold themselues contented  
w one answere, but will seeke to haue it both by mouth and  
by writting fo2 the causes befoze alleadged, the party must  
in any case see to himselfe and seeke to wipe their noses by  
shaping them a sho2te aunswere: yea be they neuer so full of  
their questions and flozishes, o2 how fro ward o2 vnto ward  
so euer they be, let thē not get within him in any wise, but  
holde them of aloufe, and be as b2iefe with them as he can.  
Fo2 albeit these raueners be very greedy of that aunswere  
that was sodenly made and without any study, yet set they  
most stoze by that, that was of his owne penning, specially,  
if it be done by one that is learned, whom by common and  
dayly experiece they know to be of that nature fo2 the most  
part, that whiles they labour to auoyd matters of no great  
importance by some nice construction, they fall into diuers  
other absurdities, o2 at the least by vttering a little of their



## A discovery of the

poore skil, they minister much matter for captious fellows  
to quarell and cauil vpon. By meanes whereof, many times  
such learned clarkes, who at the first fell into theyr fingers  
but onely for trifles, were afterward burdened with so ma-  
ny matters and so weighty, that they could neuer rid them  
selues thence, til either they went to the stake, or els endu-  
ring some other punishment, led the rest of their life in per-  
petuall shame and ignominye. Whereof I coulde shew you  
sundry examples but that I would be loth to fal from descri-  
bing the subtil practises of the Inquisition, to discourse in a  
maner of a whole history. Wherefore, I hold him wise which  
can obserue in that place, vpon a litle study to make a brieue  
and a resolute aunswere Chyristianlike, so as he nether hurt  
his conscience by suppressing or shadowing a truth, nor by his  
long processe geue his aduersary any thing to take hold vpon,  
or haue any aduantage against him, which (doubtles) is  
the onely marke they shote at, in putting him to aunswere  
it by writing. It is also very good for him, that so ofte as he  
can, he make sure his side by some of their Canonistes and  
scholermen (as they call them) for so shall neither the truth  
be obscured, nor they so easely make a quarell to his answer  
being ratified and confirmed wyth bys aduersaries argu-  
mentes. But whensoever any either by writing or word of  
mouth confesseth any thing openly before them that is here-  
ticall, they vse this order commonly, out of that one saying  
to draw and deriue diuers other by hook or by crooke, and to  
charge him w<sup>th</sup> ech of them seuerally, as if he had spoken and  
affirmed the al precisely, though the party neuer spake the,  
nor then will graunt them, nor greatly vnderstandeth the,  
or wel knoweth what to make of the. As for example I wil  
reporte a thinge that happened at Siuil ij. or iij. yeares ago:  
neither neede I to coyne any examples in a case so common  
as this is, that is almost in experience dayly in that holye  
Court of theirs, to the great losse and vnder vndoing of ma-  
ny seely and simple soules.

Scholermen  
and Cano-  
nistes.

Where

There was a certain man cited befoze the Inquisitoꝝ at Siuill foꝝ saying in pꝛesence of his familiar fꝛends and acquaintance, that he knew none other Purgatoꝝ but one, & that was the blood of Chꝛiste, which daily washeth and purgeth our sinnes. The partie who saide it was but a simple man, brought vp in the countrey al the dayes of his life, hauing no sparke of good ciuilitie in him oꝝ of any good education, and by chaunce hearing this on a tyme among certaine of his companions, liked thereof very well, but now, comming befoze the fathers foꝝ the same matter, told them plainly how he was of the same minde once, marry sith it misliketh their worships he is very well contente to foꝝlake it. But what did it auayle (thou foole) to make so rash and so soddayne a recantation? By confessing the matter, thou settest them a gogge. By keeping thy tounge thou haddest græued them to their very galles. By making thy purgation, thou couldest but haue lost thy labour. Yet this did not content y<sup>e</sup> cōmissioners, but there must needes be some othꝛ quarell picked to him. Foꝝ the Inquisitoꝝ Organs (foꝝsooth) went hard foꝝ want of exercise, and therfoꝝe they must necessarily haue some body to play vppon them and keepe them from rusting. Ergo say they and conclude of this antecedit against this poꝝe ploughmā, the church of Rome which in tyme past hath determined the contrary by lawe doth erre, and the counsell erreth also, and iustification commeth by faith onely wherin a man is made frē & absolued a poēna & culpa. To be shoꝝt, out of these they fetch a rable of opinions & assertions, which they call heresies, and charge the poꝝe man with euery of them, as if he had affirmed them al in plaine termes, say he nay neuer so stoutly that he knoweth nothing of any such matters, noꝝ so much as once euer thought vppon them. Nowe who seeth not that this kind of proceeding in this holy office is packed full of subtile policies and all the deuellish practises and deuises that may be? Yet herein is the mighty pꝛouidence of



## *A discovery of the*

God toward his elect, specially to be had in admiration, that these men wanting the meanes of calling & teaching which other men haue to induce them by, in a place so quite contrary to these meanes as is fire to water, are both called & taught by God, hauing their eyes opened by him and their vnderstanding lightened. For the Inquisitours themselves who seeke vtterly to destroy and rote vp all faith and truth, they (I say) by such meanes as I haue befoze declared, are the very prechers, teachers, and furtherers of the same, as it is euident and manifest by many notable examples of sundry persons that haue fallen into their hands onely for prating rashly and folishly, rather then of purpose or aduisedly, that there is no purgatory, and that it is but a dreame and no such thing in deede, where as they haue bene at their first comming in, ignoraunt in most of the poyntes concerning saluation, by their onely questioninges, collections, illations, brought either in forme or out of forme, haue departed thence very well instructed: whereof this rude fellow of the countrey, of whom I last made mencion, may be a sufficient testimony. Moreover, if the party chaunce to confesse ought, they vse to haue an other booke ready bayted sharpe and perilous enough, I warrant you: to wit, they enquire of hym whatsoeuer it be, of who he learned or heard it, or if he haue happily read it in some booke, or if he haue had any conferce with any other about the same matter, or he himselfe haue bene an instructour to others, or by any meanes haue mencioned it in the presence of any: in what place he did so, & who they were that stode by: For whosoever was preset, whether they liked his talk or no, yea though it wer his owne father, or nigher him, if nigher could be, they are sure to bye it full dearely: the Inquisitours will haue a glyke at them, because they came not forth with and made complaint thereof vnto them. Al which things it behoues a man greatly, to be cunning in, that if it be Gods will that he fall into their hands, he may learne befoze hand out of his

his holy word & will how to preuent the, and prouide an answer to such demaundes, lest he vndoe both himselfe and others through his owne folly & negligēce. At y last, when his accusatiō is read, if the party be an infant (as we terme one **The Tutor** in age) they prouide him a Patrone whō they cal a Tutor. A very godly way (no doubt) if such a man were appointed to that place as would play his part stoutly & as it becommeth him in respect of his office. Howbeit he is no such manner of man as the infant would and should haue for the better bying of his matters about, but one of their own choise, which either is a very wolfe to ioyne with them against the simple lambe, or at the most, to stand like a cipher in Algorisme and do nothing but fil bp a place, and for fashion sake & order stand in steede of a Tutor to performe the ceremonies and circumstances of the lawe. For most commonly the Porter of their holy house serueth that turne or in his absence some other of the porters lodge, and in deede but onely that he beareth the bare name and title of a Tutor, dealing in nothing that appertaineth to y office, my Lords muleter may easely be Tutor in such sort to y whole company of the prisoners all at once. By reason whereof, the porter cannot alwayes be ready to aunswere euery body that knocketh at the gate. And on this sorte do these holy Fathers fulfil the commandements of God & the lawes of man touching poore infantes and orphanes, who aswell by the law of God as of nature, are commended so specialy to the consideration and regard of all men, but most chiefly to iudges.

Neither rest they here, contenting themselves to mocke the law in this point alone, but in an other of more importance, whereas the lawe prouideth, that euery defendaunt shall haue his Advocate, some man expert in the lawe, to pleade his cause, and order it discretly according to law and conscience, and to defend their right if any they haue, or at the least to temper the rigour of the lawe, lest it be con-



### *A disconery of the*

strued and ministred with extremity, in this so waighty a matter and the onely succour that these saely soules haue to helpe themselves withall, they deale with them in like sort as they do in the former for appointing them a Tutoꝝ, and so shift it of with a mere shadow and a bare ceremony: onely, because it is a very waighty matter, therfore they would seeme full of curtesy and humanity, and would sayne cloke their wicked contempt of lawes with some goodly pꝛetice. For they name vnto the party 3. or 4. of the most famous men towarde the lawes to chuse out of them some one to plead his cause, and besides all this their gentleness (of fatherly affection I dare say) they aduise him to take such a man who in their iudgementes is the best learned. And what would a man desire moze? Yet whosoever is chosen to be his Aduocate, wil be sure that he tel not his Clyent any point of lawe that may do him ease any way. For he knoweth right well, that if the Inquisitours haue intelligence thereof, he shall not escape scotfree, seing their meaning is nothing lesse the to pꝛouide him an Aduocate to defend his cause, but only to bleare the common peoples eyes withall, and make them beleue that they pꝛocede by order of lawe like good conscionable fathers, where in very deede they compasse their matters both against Gods lawe and mans. For the Aduocate & his Clyent may not so much as haue a woꝛd together secretly of any matter, but in pꝛesence and hearing of the Inquisitours or of some Potary. And what doth the Aduocate then would a man thinke? May he receiueth his Clyents aunswere to the accusation rude and rough betwen, as it were, and that doth he smoth and set together in forme of lawe (yet ilfaoueredly framed full oft, God wots) and all this while taketh vpon him the name of an Aduocate, onely to delude the lawe withall. But for ward to our purpose.

Within 2. or 3. dayes after the party hath had the copy of his accusation he is called into the court, where his aduocate

Advocate standeth, like one that would stoutly defende his Clyentes cause, and salve al such matters as should seeme to make against him. When the Inquisitour, as though he had done the party an high pleasure, and discharged hys conscience wholly for that part of the lawe, pointeth out y<sup>e</sup> Clyent his Advocate with his finger, & straight way falleth into his old note, exhorting him to utter the truth and take heede to his conscience, and if he haue any moze to say, to say it at once. All which time the Advocate sitteth o<sup>r</sup> standeth mute, and if he haue oughte to say, yet dare he not let it come out befoze he haue made the Inquisitours of his counsell. For the Advocate all the while that he is telling his tale so eyeth the Inquisitours, that one of their eyes is neuer of from the other: the Inquisitour is so much afrayd lest the prating Advocate utter something rashly and vnawares, wherein the Clyent might espy somewhat for his aduantage in lawe, and so auoyd the daunger of their secret and hidde snares. The Advocate on the other side is as much afrayd and quaketh euery part of him, lest any woꝝd chaunce to slippe him suddenly that the Inquisitours happily shall not well like of, and therefore dare say nothing for his Clyent, but onely geue him a few woꝝdes of comfort and bid him be of good chere, and tel the truth in any case, saying that, that is y<sup>e</sup> only way to preuaile in this Court: and as for me (sayth he) I wilbe ready to do for you the best that I can. When commeth the Inquisitour in with his parte, singing the same note, and so is the prisoner sent to his prison againe.

After this day of hearing, the party beginneth to be of better courage, hoping that his matter shal weth nigh to an ende: but it is farre otherwise God knoweth. For many of them are forgotten: some for a yeare, o<sup>r</sup> halfe a yeare, o<sup>r</sup> perhaps for thre o<sup>r</sup> fouer yeares, as it pleaseth these good Fathers to deale with them, and there they lie in prison, as it were a peece of lether that lyeth sleeping in the



## *A discovery of the*

tanners fatte. During all which tyme, they neither are called any moze, nor one word mencioned for their deliuerance. Then, if any for very lothsomnes and intolerable filth by reason of their long imprisonment, do craue to come to their aunswere, some perhaps obtayne it, and some go without it: but in the end both their luckes is a like. For they that after long sute get a graunt therof, are commaunded into a Barler where they haue such countenaunces made them, and such speech bled towards them, that it is easie to be espied that they haue no maner of regard vnto them at all: and there (forsooth) they put them a question a greate deale meeter to be asked of menne in a farre better case then they are in. As for the purpose: what their sute is: or what they woulde haue? Whereunto eche aunswereth that he woulde be glad to haue some ende and determination of his trouble. Mary and thereabouts we go (say they) as carefully as we can, and assure your selfe we will not forget you. But if he be earnest to haue it determined, they bidde him bethinke himselfe then and say the truth, asking him why he no moze regardeth his conscience? &c. At length, laying the faulte of his long imprisonmente to himselfe (whereas he poore man woulde haue bene contente, if he might haue had his choyce to come forth to the stake, rather then to continue there so long) they send him to prison agayne. And albeit they afterward do graunt him diuers other dayes of hearing: yet as he continueth his sute, so keepe they him of with their accustomed delayes, till they thinke it be time to communicate vnto him the depositions made against him, which they terme the publication of the witnesses.

### *The publication of the witnesses.*

After a long and lothsome time of imprisonment, in such sorte as mans nature is not able to endure it any longer, when the poore soule in theyr iudgementes is brought  
so

so low that he could be content to be deliuered with all his harte, though it cost him his life, and therefore likely to tell al and moze too, yea euen as much as they them selues can demaund or desire: they call him yet agayne before them, & in a speech framed as it were meane betwixte a sharpe rebuking and a gentle admonition, do aske him how it hap peneth that he hath slept his owne matters so long: & now at the length would haue him come in & tell the truth. Up- pon which poynt they stand very long in perswading him, & the either in this or the next day of hearing, y<sup>e</sup> Fiscall entreteth his action against him, praying that publication may be made of the witnesses: which being graunted, forthwith the depositions are deliuered to the party, but yet without any names subscribed. The order and penning whereof is a suf- ficient declaration what greate zeale this holy Court hath to bring the truth to light. For all thinges are so difficulte- ly reported and so abruptly, so wrested & wrong with such doubtfull termes of double sense and vnderstanding, that a man would iudge him sure neuer well in his wittes that vttered them. And this is a peece of the Leger du maine of that holy House, purposely conueighed to driue y<sup>e</sup> party al- wayes into a doubt, eu<sup>e</sup> of those poynts which he knoweth are already deposed agaynst him. Secondarily, that so nigh as may be, he should haue no maner of knowledge of y<sup>e</sup> wit- nesses, who they were that did depose against him, lest happ- ly he should take some exceptiō against the. Finally, that if he haue conferred with any other then his accusers, concer- ning those matters wherof he is accused, and knowing not who where his accusers, but labouring to find them out, should perhappes reckē by all, and so by that meanes bring a greate sorte of mo fishes to the Inquisitours holy Angle.

And here would I be glad to know of these Fathers of the Faith seing they are so wel lerned in the lawes (if they would be so good as to tell vs how it commeth about) that, whereas the Publication of vvitnesses is ordeyned of com-



## *A discovery of the.*

Witnesses  
admitted in  
their holy  
Inquisition.

mon right to be bled sincerely and playnly, yet in this holy Court it hath no place nether is allowed for law, by reason that the names of the witnesses are suppressed, and so the one halfe of the law, yea the better halfe of it, is curtaled and quartered, and the residue nether vprightly hadled, nor saythfully, but most craftely and fallly abused, as I will make relatiō hereafter. And if an exception wil lye agaynst witnesses, not onely by order of law, but in other respectes vppon very good & necessary consideratiōs, bicause knaues & vilaines should not any way trouble nor molest honest mē that are guiltlesse & innocent, why is there no place in this most holy Court for such exceptiōs? For in ciuil causes but of small importannc, they wil not admitte a mans enemy nor a lyer, nor a defamed person, nor an Idiot, nor a Bedlem, nor a dyonkard, nor a Jew, nor a villaine, nor any such kind of people to be swozne as witnesses: & who thē (I pray you) hath enabled all this route of Rakehels, in matters of religion & the weightiest causes that can be, to be accepted and admitted for witnesses, and that theyr testimony shalbe receaued and reputed in matters touching life & death: seing they are disabled by al lawes to condemne any man in the least trifles that may come in question betwixt man and man? But here perchaunce they will say they deny not but the party hath very good liberty of chalenge agaynst the witnesses if he could learne by any meanes or coniecture who they be that deposed agaynst hym. Wherefore if he chaunce at any time to gesse him right that hath thus testified agaynst him, so that the Court iudge him insufficient and doth therefore refuse him, they haue done notable iniury to both partes, or to one of them at the lest. First of all to y witness, by refusing him now, if they did right before in suppressing his name, bicause the party should not know him: nexte, to the party him selfe, being now at the length content to admitte his exceptiōs, so he can gesse or by some other meanes learne his name, and haue sufficient matter to charge him withall, and such as may be thought good cause

cause of challenge, which surely in all indifferēt mē's iudgements that haue any consciences at all, is an horrible and most detestable kinde of iniury. But to returne to theyꝝ polices. The depositions of the witnesses therfore is an euident pꝛoofe, as well by theyꝝ order and maner of examination, as also by theyꝝ kind of speach therein vsed, whether the Inquisitours haue kept the euen strete, or gone by crooked lane. For this is most sure, that they are not commonly read to the party in such sorte as the witnesses haue deposed, but if any thing be vttered besides by the witnesses that might make for the prisoner or be construed on his side, they recte all that as needesse and superfluous, admitting onely that, that maketh most agaynst him, and clappe on all that on theyꝝ owne biace side. For the further pꝛoofe and declaration whereof it wilbe woꝛthy the noting vnto you, to shew what theyꝝ common vsage is in registering of such depositions: As for example

N, a vvittnesse (suppreßing his name) svvorne & allowved, &c. sayth, that he the sayd N. heard in such a place, and such a yeare, & such a day of such a moneth (if he can so precisely remember the times) such a man reporte, that the aforesayd, that is to say the party accused, said thus and thus, &c. And in theyꝝ Records (which they call theyꝝ Originall processe) they haue all those circumstances at large, which they exacte of the witnesses for a further truth and triall of the matter, but in that exemplified copie which they deliuer to the party him selfe, very subtilly they suppreße al the circumstances of time and persons present, whereby the partie might haue any incling of his accuser or witnesse, supplieng those places with these or such like woꝛdes. A certayne person: an other man: and a third person. In which kind of depositions there be certayne priuie poynts and nice conceites diligently to be obserued, that is to witte: When soeuer they say that he heard it of a certayne person vvhom he hath named, it is to be vnderstode that the witness heard



## *A discovery of the*

the party himselfe speake it, and by the crafty conueiaunce of the Inquisitours it is so brought about, that in the counterfeate copy which they deliuer to the parties handes, it seemeth as though he had heard it of some other mans mouth, because he shall not gesse who it was that gaue euidence against him: but hauing cōfered therin with diuers others, as well as with this man that deposed agaynst him, should no more know who hurte him, the he that playeth at blind man buffe can gesse who gaue him the blowe. And in this behalf, if the prisoner chaunce to mention any such persons as the Court hath not yet bene enformed of, they are incōtinently outlawed and reputed as fauourers of heretickes for suffering an heritick to sow such pestilent seedes among them with out making complaynt thereof forthwith to the Inquisitours. But if the depositions be one this wise, ha he heard it of an other certayne person vvhom he hath named &c. it is to be vnderstode that the witnes heard it by a meane, and therefore will not serue to ioyne with an other witnes, though he be man good enough for them, and fitte to feede theyr suspicious humozes. The differēce betwixt both these depositions is no more but this, that in the one thys word other is vsed, that is not put in the former, which is onely thus, that he heard it of a certayne person &c. Thys geare, I tell you, is taken out of theyr Sancta Sanctorum. Thus by these subtile and captious quiddities, the Inquisitours begile many a christian soule that knoweth not theyr sleightie dealings, but thinketh him selfe safe enough because he feeleth his conscience frē from vttering any vntruth. And truely it is greatly to be lamented, that such poore wretches being giltles (god knoweth) a greate sorte of them should be so hemmed in of these crafty catchpoles, so farre beyond all humanity, for wante of a litle skill in these theyr subtile and sleightful denises. Wherein this counsell of ours (perhaps) may do them some maner of pleasure, for the more easie espying and aboyding of these theyr policies

licies. The defedant therfore must take hede that he speake not one word at this day of hearing, tending to the confutation of that which the witnesses affirme, yea though it be as false as god is true, and he him self neuer so wel able in his owne iudgement to answer it presently, lest the Inquisitours by theyr impoztunity happen to wyng out somewhat from him on a suddayne, as they vse to deale with diuers. Onely let him this doo, that is to say, craue a Copy of the depositions, and licence to answer them in wyting by leasure and with deliberation, agaynst the next Courte day, or so soone as he can coueniently. In which answer let him see in any case that he obserue those thinges, whereof in the accusation made by the Fiscall, I haue geuen him instructions befoze. Secodarily, after he hath obteyned the Copie, diligently to marke of him selfe, who be witnesses with the witnesses, and who not, and whether theyr testimony be able and sufficient to condemne him in these matters where in they beare witnes with the other or no. As for his Aduocate, he is but onely for fashion sake, and it were as good for him to haue one of clouts, for any help y he is like to haue at his hand, much lesse (may ye thinke) at y Inquisitours. But as concerning y witnesses, two that heard it of report are in this lawles Court as good as one that heard it of his owne mouth: so that two such witnesses of heresay, and one that heard it of the parties owne mouth, are enough to condemne him. Moreover it is to be noted that the keeper of the Inquisitours prison whom they commonly call Alcaididum, is as good as two of the best witnesses. And therfore for such matters as he hath sene and obserued in the prisō, his onely testimonie is sufficient to condemne any whom he him selfe accuseth. Yea, and in some cases one only witness, though he haue nothing but by heresay, yet is he sufficient to put the party in leoperdie of the rack, if he haue not some iust cause of challenge agaynst him. But if there were any respect at all or regarde of iustice in this Court so farre

The nom-  
ber and qua-  
lity of their  
witnesses.



## A discovery of the.

from all conscience it were enough in all godly and indiffer-  
rent mens iudgements, either for the parties deliuerance,  
or at the least for his purgation, to auoyde that quidditie in  
the depositions which I mentioned befoze, by faire and flat  
deniall of that, which the witnesse sayd onely of heresay,  
were this woꝝd other there or no. Wherewith the Inquisi-  
tours seeke to salue the matter and to saue them selues, be-  
ing in dede but a very false and a friuolous cauill, onely, to  
coulour a lye. For so should it fall out in the ende, that he  
who deposed nothing but of heresay, should, as right and  
reaso is, be refused as insufficient: and the other that spake  
of his owne precise knowledge, be likewise reiected, if there  
were iust cause of exception: so that both they secrete prac-  
tises should be auoyded, and the Inquisitours enforced to  
lay alway all this they double dealing, and to tel him plain-  
ly that the witnesse heard it of his own mouth, and so driue  
the party to auoyd it moze substancially. But what shifte  
should a man make in such a case? For, hauing the law in  
they own hands like Lords, nay, like most cruel Tirants  
rather, whe they know the witnesse had it at the first had,  
yet will they make as though they were content to admit  
the exceptio of the party who toke the witnesse to be none  
other then such as had it by reporte, and will after ward or-  
der the matter as it pleaseth them, whiles the party suppo-  
seth that he hath sufficiently auoyded that witnesse, & thin-  
keth himse sure inough for him. Let him therfoze wel &  
warely cast with himse afozehand, or rather pray vnto  
God to reueale vnto him, what is to bee done in this per-  
plexitie.

The Promoters ser-  
uing their  
holy Inqui-  
sition.

Furthermoze in this holy Court euery Iohn a Vale may  
be a promoter, and euery frantike Bedlem that is besides  
himse, euery verlet or villaine, and so forth euery one of  
the 24. orders, be he a persō neuer so much disabled in law  
to be a witnes. For a hungry hunter and one that is greedy  
of his game, will be glad of euery curtalled curre that wyll

do him seruice to bring home his pray. But if y<sup>e</sup> Promoter in his information chaunce to wante wordes of weight, or to misplace them, or haue forgotten the very wordes which he heard the partie say, so he can hit of the matter and remember the substance, the Inquisitours by vertue of their office instruct him, and bring it into his remembraunce again: In so much, that oftentimes the Promoter wil tel such a tale, as neither he heard, nor euer ment to tell, but euen as they themselues haue prompted him word: by word: whiche a man may well thinke is not all of the best sorte. Yet God hath somtymes so blinded their senses and vnderstandinges, that they haue quite forgotten both themselues and all their own practises and deuises. As it came to passe on a tyme in the yere of our Lord God. 1555. at Seuil, that a certaine frantike woman, in the absence of her keper chancing to breake lose, & to vndoe her boltes and irons wherein she was fettered in a certaine godly mans house, came to y<sup>e</sup> Inquisitours to y<sup>e</sup> castle Triana, & there had almost discouered vnto the whole assembly of the congregatiō, which in that great citie here & there met in coznors. The which (no doubt) had bene a pray alone for them, but that God meruelously defended that good flocke of his, beyng at that tyme very small in comparison, and farre vnable to abyde the punishmentes which since that tyme they haue for the profession of Christ endured most constantly. This woman before she fell madde was one of the chiefe in the congregation: I meane for seruencie of zeale & skil in holy scripture, farre aboue that, which a man would loke for at a womāns hand. By meanes wherof, she was very well acquainted w<sup>th</sup> all those, who in this perillous tyme professed the Gospell of Christ, but in the heat of her phrensie al her former loue & zeale that she bare toward the congregation beyng turned into an extreme & a deadly hatred, she raged so behemētly against y<sup>e</sup> assembly of godly persons, y<sup>e</sup> in al her madding time she had nothing els in her mouth, but cryed vpo the Inquisi-



## *A discovery of the*

four on this sort: fire & fagots, fire & burne them, possessed (no doubt) of some euil spirite labozing quite to ouerthrow that good Christian congregation by the meanes of that madde woman. Therefore so soone as euer she was gotte loose, she went straight way with al speede to the Castle where the Inquisitours lay, & there knocked at the gates, which were opened vnto her by and by, as commonly they are not strait kept vpon any that can informe that holy Court against a sort of poore innocents. Whereupon at her first entrance within the gate, she required that in all hast she might come to the speech of the Inquisitours. Who straight way assembled al together in their Parler as it were to consult about some waighty affaires, and sent for the woman before them to heare what she could say. Who immediatly declared vnto them that she had brought them a Bedzoll of Lutherans that swarmed abroad in the Citie, whiles they that should diligently see to such thinges, satte idell within and slepte their matters: and so beganne to reckon them, and if she had proceeded, she had appeached to the number of 300. and aboue, that were very earnest professors of the Gospell: but that the Inquisitours astonied at this suddayne sight, and meruailing at the first what this should meane (for till that time there had bene little talke or none of any Lutherans): besides, espying many madde toys which she vsed in the telling of her tale (which was a truth in deede as she reported it) caused her to cease her prating in good tyme. Yet because they would not be thought negligent in doing their duty, though the matter were but of smal importaunce, they kept the woman still, and sent for the good man in whose house she was kept, whom she ment to haue made forzman in her bil, because he had entreated her somewhat roughly at such tymes as her fittes were vpon her, to the end to make her leaue her rauiug. The mans name was Francisco a Casfra, the parson of Saint Vincentes church: who afterwarde was imprisoned

soned for religiō & escaped away by a miraculous meanes: not withstanding in the very first triumph over the Lutherans, they burned his picture. When he was sette and brought afoze them, being taken for a good honest man, they asked him what the woman met by talking of such a number of Lutherans &c. but he forthwith forcing a laughter, fained himself to meruaile at them, in that they perceaued her not to be besides her selfe, declaring vnto them that she had bene in that plight by y<sup>e</sup> space of two or thre moneths, in so much that he was constrayned to beat her and bynde her, as was to see by her shoulders both blacke and blewe, and by the print of the Irons on her legges: adding mozeouer, that he for Gods sake and in the way of charity kept her at his house: from whence she brake loose causing him and his whole household to seeke her ouer all the citie: howbeit he was now right glad that he had once met with her agayne and found her safe. As for the Lutherans whom she prated of so much, he told them, that during the time of her fits, she had none other song, as most commonly madde folke wilbe alwayes talking of some one speciall matter or other. And for the fetters wherein she was chayned at his house, if it were their pleasures either to send any to see them, or to make enquiry of the neighbours about him, they should find all thinges so as he had repozted, and therefore besought them, that some of their seruantes might take and bynd the woman and bring her home agayne to hys house. Whereat the woman fell into a great rage and exclamation, that all the castle range withall, saying she was not madde, but he was the greatest and starkest Lutheran in all the Citie, that laded her with Irons and scourged her dayly most pitifully. At which wordes they all fell in a great laughter, and thereuppon commaunded their seruantes to take and bind her, and to cary her to her olde home agayne, and to her colde Irons, commending hym greatly for his good worke in taking vpon him so great a



## *A discovery of the*

charge as to deale with a madde woman, & to seeke meanes to amend her, aduising hym henceforth to make her surer, lest she should chaunce to breake loose hereafter, and make as much busines at some other tyme. Thus the Inquisitors forgetting them selues and their owne practises, lost at this tyme as great a pray, as all that amounteth vnto which they had bene scraping & gathering together in the haruest time & increase of the church for 2. or 3. yeres before. But to returne to our matter. It is furthermore to be considered and obserued in this holy Court, that y<sup>e</sup> Promoter ne speaketh in open Court against any person, but onely the Fiscal, who is, at it were, an Atturney generall to moue the Court in all the matters that are brought vnto him, and to take all the informations, and follow them accordingly, so that the Promoter serueth him for a witnes. Whereof, like (as of other things) I neede not to bring any other proof or testimony then their owne. Let euery man therefore iudge by what right or reason they do it.

### *The confutation of the witnesses.*

**T**hen after 3. or 4. dayes, the party is commaunded to come before them, and to put in his aunswere to the depositions. And with him cometh also his Aduocate. But here I should not forget to tell you by the way, that where as it is the part of euery Aduocate in al iust causes, diligently to conferre with his Client about the depositions, and to aduertise him which be the chiefe and principall poyntes that require aunswere, and not onely this to do, but also to drawe the aunswere himselve, and set it in such order as most may further his Clientes cause (els whereto doth an Aduocate serue but for such purposes) they leaue y<sup>e</sup> simple man to himselve, to deuise and dispose it so well as he can, hauing none in the world to help him, saue God alone. And if you aske this holy Court the question why they do in this behalfe

behalfe bzeake and contemne this custome, which doubtles  
 proceeded of the very lawe of nature, they can yeld you no  
 reason for it, noz make you any other aunswere, but onely  
 this: Forsooth there is a great difference betwixt this holy  
 Court and other common Courtes. In very deede they say  
 truth, and so it is: for al their nice quiddities were not worth  
 a strawe, if the parties might there franckly and fræly de-  
 fæd themselves by such meanes as are to them by all lawes  
 allowable. But when the party hath already framed hys  
 answere so well as he can, then in good tyme his Aduocate  
 commeth in, to play his part at the lēgth. Who very ware-  
 ly (I warrant you) & circumspectly, as he knoweth ful well  
 it standeth him vpon dealing in so daungerous a case, lest  
 he likewise ere he be aware, fall into the Inquisitours hands  
 by some litle ouersight, declareth vnto his Client opely be-  
 fore the Inquisitours, which depositions they be that touch  
 him nighest, and what be the great matters that are pro-  
 ued against him, who be witnesses with the witnesses, and  
 who not, and that there is no good to be done any way but  
 one, to gesse if it be possible who is his accuser, and to de-  
 uise exceptions against him. And yet it is not best for the  
 Aduocate here to be ouer busy in prating to the party, or to  
 put him in minde of any further matter that might do him  
 good, moze then he by aduisement and leasure can picke out  
 of himselfe. Onely this counsell he geueth him, to remem-  
 ber himselfe and call his wittes together when he is most  
 at leysure, with whom he hath fallen out at any tyme, be-  
 cause it may be that some of his enemies hath acused him  
 for some olde grudge. For if there be any apparant matter  
 of some special quarel that hath bene betwixt the party and  
 his accuser, this is all and the onely cause of challenge that  
 this Court will admitte against any witnes, whatsoeuer.  
 Furthermoze, he declareth vnto him that he may refuse pe-  
 remptozily such witnesses as haue varied in their tales, or  
 be his enemies, as is aboue sayd: or if he can bring mo wit-  
 nesses



## *A discouery of the*

nesses, to proue that he hath alwayes bene an aduersary to that whereof he is accused, and one that hath rather frequented and dayly bene conuersant in the contrary. And here is al the helpe y the poore Client hath at his Aduocates hands. Whereupon he is remaunded to prison agayne, with this Item alwayes, that he vtter the truth, with a fewe menacing wordes now and than enterlaced, moze the well do beseme them, that if he will not be ordered in time, they will extorte it out of him by extremity of lawe: whereby it is geuen the party to vnderstand, that he shalbe hencefozth moze straitly examined, and moze hardly dealt withall: in so much that after 3. or 4. dayes respite geuen him to call his wittes together and to remember himselfe, they send for him againe, & aske him whether he hath yet bethought himselfe, and haue ought to say. But whether he hath, yea or no, his Aduocates questiō is: if he haue hit on the names of any of his witnesses or accusers. Wherein if the party can call any thing certainly to mynd, he declareth it vnto the Inquisitours, praying them to consider, whether such and such men be not his accusers, betwixt whom and hym there hath bene an old grudge, which as yet resteth betwixt the vncompounded. Whobeyt if he gesse not aright, besides this, that his answer is not woorth a buttō, both hys whole thre or foure dayes labour spent in gessing, is quite lost and his accusation abideth stil vntouched. But if he chaunce to gesse right, his aduocate asketh him what exceptions he can take against such as he hath named, but dares not for his lyfe directly tell him that he hath gessed aright, for it is not good for him itwille to talke so playnly. Yet when y Aduocate hath heard his Clients exceptions, & taken y names of such witnesses as he nameth vnto him for proue thereof, being now at moze liberty then befoze, he taketh vpon him the charge to examine those matters by interrogatozies, & further demaundeth of his Client, if he be able to bzing in proue for his better purgatiō, that he hath bene a frend to y Fryers and Donkes and familiarly acquainted with the,  
and

and diligently obserued and kept all and singular the customs, rites, and ceremonies of the church of Rome, and bled to come often to shrift, and to receaue his maker, & in passing by any image or crosse, if he haue done to them their due reuerence, y<sup>e</sup> it may appeare that he is none of Luthers sect. Finally if he can auerre generally, that he hath bene quite contrary to that wherof he is now accused. Which things if he profer to proue particularly, y<sup>e</sup> Inquisitours by solempne acte in law do opely declare in Court, that they are cōtēt that he make his purgatiō accordingly within 9. days next after. The whole charge whereof, after that the party hath geue in y<sup>e</sup> names of those witnesses that depose against him, resteth wholly on y<sup>e</sup> Advocate, as I haue said a litle before. Howbeit euery mā hath not thus much fauour shewed him to make his purgatiō on this sort, but only in such cases where y<sup>e</sup> witnesses in their depositions agreed not w<sup>th</sup> their felloiues, nor greatly with themselves in their owne tales. For otherwise they haue but small succour or none at all to auoyd them by making their owne purgation, but only are admitted to take exception against the witnesses (as I sayd before) if they can deuise who they be.

And when the party is proceeded thus farre, let him perswade himselfe that God hath bzought him thether for triall of his faith, whether it be pure and perfect, yea or no. For if he vpon hope to auoyd the present perill of the body, determine to vse such shifts for his succour in procuring his purgatiō by meanes aforesaid, albeit he be thoroughly quit in this Courte concerning his duty and obedience to the church of Rome and her Idolatries: yet be he wel assured, in that generall day of doome which wilbe so terrible to all creatures, and in the iudgement of gods true church, it wil fall out against him farre otherwise. It shall therefore stād a man vpon in this case to looke wel about him, and to enter into his owne conscience, and secretly debate with himselfe the causes of his imprisonment diligently. For if it be for the glozy of God, and the frē professing of the truth, and



## A discouery of the

he forswear Christ treading the blood of his testamēt vnder his fete, and denying the truth whereunto God hath called & raised him, out of that deepe dungeon of darkenes, ignozance, and sinne, hoping by these cursed and damnable meanes to escape the tyzanny of mē, perhaps he may do so for a season, and purchase the fauour of men againe: but let him be most assured that he shall neuer escape the sharpe and most iust iudgement of God, from whose truth he is reuolted: whose power is not alonly ouer the carcasse to kil the body, but after wardes to throw the soule into vtter darknes. Therefore if he haue any sparcle of grace left aliuie within him, or any zeale either of Gods glozy, or loue of his owne saluation, or that the authozity of our Redemer may waigh with him any thing at all, saying: *who so denieth me before men, him will I deny before my heauenly Father: and he that acknowledgeth me before men, him wyll I also acknowledge before my Father and his Aungels in heauen &c.* he wil wholly rest vppon that authozity, and sticke to his tackling in that pinch, and vtterly renouncing with hart and mouth al these meanes to saue this tempozall lyfe, offred vnto him by his Aduocate and the Iudge (whereunto he cannot geue his consent without great dishonour to his creatour, and daunger of his owne soule) wil yeld a plaine and open confession of his sayth, thinking him selfe a thousand tymes in better case, that God hath p̄serued him to that instant, to suffer some affliction for Christs sake, battering in peeces this earthly tabernacle, that is to say, a full weake & wearish body, for so noble a quarell, as is the honour of God & the building vp of his church. For these cursed meanes to saue a mā's life (which that holy house the very sack of sinne and iniquity vse of like curtesie and compassion as is in the Crocodile, to graunt to these poze soules) are not here reported to the end, that the godly should learne hereby the shifts to saue themselves, but rather, that by knowing them they should vtterly auoyde and abhoze them, and that the world may

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may see that all the deuises and polices of this holy Inquisition tende to no other ende, but after they haue layd their cruel hands continually stained with y<sup>e</sup> bloud of some of the Saints, vpon any person, if he relent & recant gods glorious truth, so to destroy him both body and soule: if other wise, yet at y<sup>e</sup> least to kill his body, ouer which alone their power is able to extend it selfe in such as liue in the feare and seruice of God duly and truly.

Thus, after that the party hath endured 2. or 3. moneths in prison at the discretion of these good f<sup>r</sup>athers, they sende for him forth once againe to the place of this combate: where the Inquisitour beginneth to declare vnto him, how that the witnesses which he bzought for his purgatiō, haue bene heard what they can say, and therefore he desireth to see what he can say for himselfe or els to dye to an end. The he after their accustomed maner falleth to exhortatiō that he tell the truth, which is alwayes one peece of their talke: so that I beleue a man should tell them a good longe tale, ere they would be satisfied. Wherunto y<sup>e</sup> party maketh them such reasonable aunswere as he thinketh best for his owne case. Howbeit vnto diuers they vse to put sundry questions, and oppose them in their owne aunswere exhibited vpon by the in writing, quarreling at euery letter & syllable, like to subtil Sophisters. When y<sup>e</sup> party hath spoken all that he hath to say, the Fiscall concludeth vpon his sayings, & lastly, the Inquisitours with the assent of their Counsell & Assistances geue sentence when and what they list or like themselves, the Diuines and Monkes & other of the Clergy first weying and considering such thinges as the party hath vttered touching doctrine and sayth, and so valuinge it after their owne rate and measure, and trying it by their owne touch, which they call the Qualification of doctrine. At what tyme if the party be able to proue substantially, that he neuer dealt in Christs Gospel, which they by a new

G. J. name:



## A disconery of the

The In-  
quisitours  
cognisance.

name of their owne coyning commonly call Luthers hereseyes, ether they absolue him and geue him his Quietus est, or els most commonly, vse to order the matter & geue iudgement accordingly as they haue him in a certayne ielousie and suspition still either moze or lesse: Prouiding alwayes that none passe their hands without such markes and badges as he shall cary with him to his graue, in token that he hath ben within the Inquisitours palwes. The markes are commonly these: Confiscation of their goods. Impzisonmēt during life or for a great part of it: A white linen garment with a red crosse called a Sambenit, and last of all a perpetuall sclaunder and ignominy to all his stocke and posterity, such as neuer wilbe woꝛne out, as shalbe hereafter declared. But if the party shynke not for the matter, but constantly continue so cōfessing y<sup>e</sup> truth, or disaffirm the depositions that be against him, hauing not excepted against the witnesses, he is sure to try the tormentes: whereof I haue now to say somewhat.

*¶ The condemnation to theracke and the maner of the execution therof.*

**T**He state and condition of the godly (gentle reader) hath bene euer moze from the beginning hard and very miserable, in comparison of the prosperitie which the wicked and vngodly enioy in this woꝛld. For according to Chzisties owne saying in his gospell after John, they thinke they doe God great good seruice, which slay them vpon euery light occasion, and study daily by new deuises and practises to circumuent them: wherof you haue heard some sufficient prooꝛs before. And albeit the iniurious dealings and subtile practises which I haue declared already, be such, as any good natured people, or that can be content to be ordered by<sup>e</sup> lawe, reason, or equitie, would woꝛthely thinke intolerable: yet in respect of these that shall ensue hereafter, which I am now to shew, they will seeme not onely sufferable, but very reason-

reasonable and full of equitie & good conscience. For they do farre excēde all barbarousnes, yea I may well say all brutish & beastly madnes, that a man cannot more aptly liken the to any thing in the world, the to that which they do most liuely resemble, and from whence they procede: that is to say, Sathan their Syre: so that the deuill though he should force himselfe therto, is not hable in matters touching me, no no, in any thing els in y whole world, to go beyond them in these their most monstrous and deuillish examples of tyranny: Neither hath he any mans harte in hys belly, that can without teares reade or heare these thinges that hereafter ensue, which in rising this butchery wherin many a good soule vpon trifling occasions, yea diuers of the gittles (God knoweth) are made away, we will lay open befoze the face of the whole world, and plucke of their hode of holines, wherewith they haue bleared all mens eyes, and abused the whole worlde hetherto.

After the sentence be once geuen, except it be to the racke, the partie is not sent for againe, till the great day of their glorious shew, at what tyme he cometh out into open audience with the other prisoners that come to heare theyr iudgementes pronounced vpon them, and euery man sozth with to receiue his punishment accordingly, vnlesse he be found not guilty, and so quit by proclamation. For then is he kept in prison still by the space of ij. or iij. dayes after the triumph, that the world may thinke that he also departed out with the rest. And this sozth is one of their holy deuises, because they would not be thought to lay their handes vpon any person rashly or without good cause why: as they are wont oftentimes to tell the parties by the way, in such exhortations as they make vnto them to vtter the truth. The holy House is so perswaded of their owne doyngs, that what extremitie so euer they shewe vnto the prisoners, yet they thinke they do vnto the none iniurie. Howbeit diuers of them whome they shew speciall fauour vnto for certaine causes to them known, are set at libertie and sent away to



## A disconery of the

their owne houses two or thre dayes befoze the great day of their solemnities, causing it to be noyced abzoade that they were accused by false witnesses. Yet is this their lye dealing open inough to any man that list to marke it, euen by this one thing, that a man shall neuer see any such false witnesses openly punished therfoze, which in all other causes are accustomedly most sharply sene vnto. But if they be determined to put any man to the racke at such tyme as he least loketh for it, the shall he be sure to be bzought into the Audiēce, where all the Inquisitours or the greater part of them, sitte in their seates of maiestie, and besides them the Prouisor, as they terme him, or deputie Ordinary of y<sup>e</sup> diocesses, like a shepheard redie to flea one of his owne flocke, who of duetie ought to be present, aswell to heare the sentences geuen, as to see execution ministred. And at this Court day they declare vnto the prisoner how the Inquisitours with all their learned counsell haue depely considered his whole case, bearing him in hād, that they haue found it out for a suretie that he will not wholly declare the truth, and therfoze are resolved, that he shall ride the racke, and there be spurred certeyne questions, and so by hooke or by crooke will wzing it out of him, will he, nill he: therfoze they aduise him to doo it voluntarily, as he will abyod the payne and perill of the racke. Whereunto they ioyne a certayne exhortatiō, which they intermedle with some so wzse speach of high and threathning words, and set it out with greate seueritie of countenance, rehearsing vnto the all the seuerall torments of y<sup>e</sup> racke, as terribly as they can describe the, to make the quake in euery ioynte of the. Yet whether he confesse, or not confesse, all is one, for to the racke he must goe. Whereuppon they send for the Officer, and commaūd him to haue the partie into that place where y<sup>e</sup> Racke standeth, which commonly is a deepe and a darke dungeon vnder the ground, with many a doze to passe thoroze ere a man can come vnto it, because such as are put therto, should not be heard.

**The place  
where the  
prisoners  
are tormented.**

heard to shriek or cry. In the which place there is a scaffold reared, where the Inquisitor, the Prouisor, & the Clarke do sit, to see the Anatomie made of him that is brought the them. When the linkes being lighted, and all the players entered that haue partes in this tragedie, & Executioner, who taried last to make all fast (as they say) and to see euery mā in befoze him, cometh also at the length, and of him selfe alone maketh a shew woorthie the sight, more thē all the rest of that route, being wholly arayed all ouer from hē toppe of his head, to the soule of his foote in a sute of blacke canuas, such as the superstitious Spanyards weare one Maundie Thursday when they scourge & whip thē selues, as the custome is in most places vnder popery, if not in al: much like that apparell that hē deuils in stage playes vse here w<sup>ch</sup> is in Englād. Moreover his head is couered w<sup>th</sup> a lōg black hōde, & reacheth ouer al his face, hauing two litle peepe holes to see thorough, & all to this end, to make the poore soule the more afayd both in body and mynde, to see one torment him in the likenes of a deuill. ¶ Lord, such are their holy giles.

The description of the Tormenter.

After that the Lordes be set down ech in their places, they beginne with him agayne, and exhort him a fresh to speake the truth freely and voluntarily: otherwise at his owne perill be it. For if either his arme, or his legge, or any other ioynt be brokē in the Racke, as it happeneth to diuers, so that he chaunce to dye thereof (for more gently thē so they meane not to deale with him) let him blame no mā but him self. For they think that after they haue geuē hym this faire warning, they are now discharged in conscience both befoze God and man, and therefore are guiltles, what harme soeuer come vnto him by meanes of the Racke, yea though he dye thereon as innocent as is the child newly bozne. After this, with sharpe rebukes & menacing wordes, they commaund that the party be striped starke naked, be it he or she, yea though it were one well known to be the most honest and chaste maydē or matrone in all the city (as



## *A discovery of the*

they be neuer lightly without sundry such in this their shābles) whose grieſe I dare well ſay is not halfe ſo great in reſpect of any tormentes that preſently they endure, as it is to be ſeene naked in ſuch a preſence, and of ſuch maner of perſons. For theſe wicked villaines without any regard of humanity or honeſty, (which me thinketh they ſhould ſomewhat reſpect, if it were but only for their long beards and ſide gownes, with the name and countenaunce of grauitie and holynes which they pretended, ſeing that neither for Gods ſake, nor for the honeſty of the good and Godly matrones & ſober maidens they wil not forbear one iote of that barbarous impudēcy) cauſe the firſt to be ſtriped into their ſhirts and ſmockes, and then out of them alſo welnigh (ſaving your reuerence) vp to their priuities, drawinge on a cloſſe linnen breech, and after that make bare theyr armes alſo to their ſhoulders, as though the wench and racke, wherewithall they are about to torment them, were not able to perce their linnen, or as though their linnen breeches would moze manerly couer thoſe partes, which they may be aſhamed to diſcouer, then could theyr ſide ſhirtes or ſmockes. And here thoſe ranke Rammes declare how they will not loſe that deuiliſh pleaſure, which they take in that ſhamefull and vnſeemely ſight, though the poore wretches that ſuffer this, bye it both with paine & ſhame enough full dearly. The which thing ſurely is a good occaſion, why that after this ſhamefull & impudent dealing of theſe Fathers of y<sup>e</sup> faith be once noyſed & bruted abroad, theyr whole wiues or daughters either haue already, or may hereafter fall, or preſently are in this y<sup>e</sup> holy fathers ſoule hādling, ſuffering this ſhamefull villany, ſhould be vtterly abhoyred & ſhunned of al the people wherſoeuer they go, as well of Papiftes as of other, becauſe they ought to eſteeme the honeſty & chaſtity of their daughters and wiues aboue all other treasures. But to returne to our purpoſe.

When the parties are thus ſtripped out of all their clothes,

clothes, be it he or she, into their linnen breeches, they signifie vnto the Tormenter by some token, in what sort they would haue the partie ordered. For this is one of the other peece of their arte, to talke by signes and watche. wordes like to pedlers french, wherein from the highest to the lowest all the packe of them in that cursed Court, as well Iacke Jaylor, as my Lord Iudge can vnderstand one another very redely. As for the torments by the which these holy Fathers vse to bring me to their belief, as they be many in number, so in sortes they are sundry, yea moe by a great many then any one poore soule is hable to endure or can come to the knowledge of.

But the most vsuall be the Ieobit & Pullie with vvarter, cordes, and fyre: whereof I meane to speake seu-  
rally. And yet haue they one other cast at him first or he go-  
to his punishment, perswading him a fresh to vtter what-  
soeuer he knoweth either by himselfe or by others of his ac-  
quaintaunce: In the meane space whyle they are thus  
commoning with him, one commeth behind him and bin-  
deth his handes with a corde, 8. or 10. tymes about: and be-  
cause nothing should be thought to be done without autho-  
rity and order of lawe, the Inquistour calleth vpon him to  
straine ech harder then the other. Being thus bound to the rack,  
they begin yet once again to perswade to him, & besides the  
bynding together of his hands, they also cause his thumbes  
to be bound with some smaller line drawen very strait, &  
so fasten both the lynes that tye both his hands & thumbes,  
to a certain Pullie which hāgeth on the Ieobit. The knocke  
they great and heauy bolts vpon his heeles, if the party haue  
none already, or els hang betwixt both his feete vpon those  
bolttes which he hath, certaine waightes of Iron, at the first  
tyme but of 5. pound, and so hoyle him vp from the ground.  
Whiles the poore wretch hangeth in this plight, they fall to  
their perswasions once againe, commaunding the hangman to  
hoyle him vp on high to the very beame, till his heade touch  
the Pullie. Then cryeth the Inquistour & the Clerke vpon  
G. iij. hym



## *A discovery of the*

him to confesse somewhat, promising to let him downe out of hand, if so be that he wilbe ruled: otherwise, they tell him that he is like to tary there till he would be glad to declare whatsoeuer they would haue him. After he hath hong thus a good space, and wil graunt nothing, they commaund him to be let downe, and twise so much Iron more to be layd on hys heeles, and so hoysed vp agayne one inch higher if it may be, threating hym that he shall dye none other death, except he declare vnto the the truth in such matters as they demaund of him, and therefore charge the hangman to let him vp and downe, that the waight of the Iron hanging at his heeles, may rente euery ioynte in his body from other. At which intollerable paynes percing all the partes of his body, if the party shyke or cry out (as he hath good cause to do) they are as loude on the other side, roaring and yelling vpon him, to declare the truth then, or els they tell him he shall come downe with a vengeaunce. Neither will they only say so, but the party shall finde it so. For if he continue in the same minde, they go on forward as fast in their madde modes, & bid the hangman to slip the ropes suddenly, that he may fall downe with a sway, and in the halfe way to stop and geue him the Strippado: which being done with a trice, al his whole body is out of frame, both armes, shoulders, backe, legges, and all the rest of his ioyntes by reason of the exceding great waight hanging at his heeles, and the suddayne sway tearing ech part from other. And yet here is no ho with them neither. For renewing their exhortations and threates, if he will not yeld vnto them, they cause more Iron to be added the third time: so that the poore wretch being in that pitifull plight, halfe deade and more, is by their commaundement heaued vp once agayne, and to mend the matter withal, besides y extremity of his griefes, they beginne to raile vpon him, calling him dogge and heretike that will stand so obstinately in concealing the truth, and at the length tell him that he is very like there to make his

**The Strip  
pado.**

his end. Now if the pitifull creature in the middelt of his panges call vpon Christ (as for the most part, all that are thus persecuted for his truths sake do) that he would vouchsafe to ayde & assist him, thus miserably tormented & almost slayne for his sake, the fall they to mocking & deriding hym, saying, Iesu Christ, Iesu Christ. Let Iesu Christ alone and tell vs the truth. What a crying out vpon Christ makest thou? confesse what we aske thee & make vs no more a doe. In much like sorte (as a man may easely iudge) were the blasphemous speeches of the Iewes against our Saviour himselfe saying: Behold he calleth for Elias. He trusteth in *Matl. 27.* God, let him deliuer him now if he vill: for he calleth *Psal 22.* himselfe the sonne of God. Whiche is a true token and most euident argument, that it is Christ agaynst whom they kicke and make all this boyle, whose name when it is called vpon by such as suffer for his sake, they do so ill digest that they can hardely abide to heare him named or once spoken of. But if the party at any time desire to be let downe, promising to tell them somewhat, and performe it in dede, that is the very redie way to make him be worse handled then before, because they thinke that now he be ginneth onely to brooch his matters. For as soone as this tale is at an end, they begin afresh to exhorste, to threate, to racke him, geuing charge to hale him vp, & to let him downe agayne in such sorte as is before declared. This execution for the most parte continueth from nine of the clocke in the morning till high none, or an houre after, and when they are disposed to leaue him and let him downe for that time, the Inquisitours for a pollicie aske the Tayler if his other instrumēt be in a redines, to put the partie in feare of further torments being almost dead with these already. the Tayler answereth that they are readie, but that he hath not brought them with him. Thee see (say they) that they be made readie agaynst to morrow and looke that nothing be wanting. For we will try one way or an other, whether

we



## A discovery of the

We can get the truth out of this fellow, yea or no: and so departe, geuing these and such like wordes of comforte to the poore wretch y<sup>e</sup> lieth distracted in euery limme: Hovv novv Sirrha? hovv like ye this geare? haue ye enough of it, or no? Well, see yet betwixte this and to morow, that ye call your wittes to you, and bethinke your selfe what to say, or els looke to dye none other death but this: and yet we promise thee that al this is but a fleabiting in comparisō of that which thou arte like to feele, and so departe. Then beginneth the Jaylor to play the bonesetter so well as he can, & to putte his armes and legges in they<sup>r</sup> right ioynts again: and putting on his clothes, bzingeth him backe to his prison, or carieth him rather hauing neuer a legge to stand vpon, yea somtime draggeth him by the armes or legges too pitifully: and then forsooth for fashion sake and to seme somewhat mercifull (minding in deede no such matter) telleth him that a Surgeon shalbe sent for if nede be.

But if they be determined to put the partie no more to the racke, then within two or thre dayes, they send for him forth againe into the Audience, and prouide so, that in the way from the prison, as he passeth by the place where the rackestocke standeth and is commonly occupied, the hangman shall stand for the nonce, to shew him selfe in the selfe same likenes of a Deuil the which I haue befoze described, that the partie in passing by, may haue a sight of him, and thereby be occasioned the more to remember his former torments. Who comung into the Courte, findeth the Inquisitour, the ordinarie and the Clerke redie set ech man in his place, which after their maner fall in hand with him, sometime by persuations, and sometime by earnest intreatie, mouing him to vtter somewhat. At which time if they preuaile not, he cā get any thing out of him, they cause him to be caried to prison agayne. But if he declare any thing, they presse him the more, & such matter it may be his happe to disclose, that it may chaunce to purchase him the racke once more, vpon hope of getting some greater matters at his

his hands. And if they were resolved before to put y<sup>e</sup> party to the racke once agayn, then about .3. dayes after his last being there, when the ache in his ioyntes is most greuous and painefull vnto him, they send for him agayne to come before them, and what with earnest entreatie and with terrible threates, they labour to haue him shryue him selfe of all his opinions and heresses, and to appeach as well such persons with whome he hath had conference in such matters, as also all other whom he knoweth to be of the same mind and opinion. Otherwise, they will him to make him selfe readie for the racke, wherein, if it be his chaunce eyther to be maimed in any part of his body, or to receaue his deaths wounde, let him blame no man but him selfe. And if he continue still the same man that first he was, the keeper is commaunded that once agayne he prouide the racke, all the aforesayd parties taking their places as before to see him stripped out of hys clothes and put to it once agayne in such sorte as is before declared, or somewhat worse, after this maner.

The partie hauing his handes bound behind him and hanging at the Bullie, they bind both his thighes together with small, but very strong cord, and so in like maner hys legges aboute the calfe or middlegge. The put they betwixt the cordes and his legges a short pece of woode, wherewith they wrest the stringes so stiffe till they be so deepe suncke into his flesh that they are past sight: a very extreme and a terrible torment and much worse then any that as yet he hath endured. In this plight the poore soule lieth by the space of two or thre bowers, abiding the Inquisitours good will and pleasure: who neuerthelesse cease not to molest and trouble him all this while, either by questioning, or entreating, or persuading, or flouting and mocking him, or disquieting him one way or an other. Or in stead hereof, they practise as they thinke best, an other kind of torture, which, albeit it be vsed vppon offenders in other places aswell as in



## A discovery of the

Burri or  
Aselli.

this, yet for one especiall poynte of crueltie added by them, we may iustly ascribe it to their holy Courte as a deuise of theyr owne. The name of it, as it is commonly called, is Burri or Aselli, and the maner of it is this. There is a bench made of massie tumber, wrought some what hollow on the vpper parte like a trough, so large that a man may lye open in it on his backe, and therabouts as his midriffe lieth, there is a sharpe barre going crosse ouerthwart, where on a mans backe resteth that it can not settle to the bottome, because y<sup>e</sup> partie should find the lesse ease, where otherwise he might stay or rest his backe against y<sup>e</sup> bottome of y<sup>e</sup> trough: beinge also placed in such sorte that hys heeles shall lie higher then his head. When the partie is layed hereon, his armes, thighes, & legges are bound with very stiffe & small cordes about the middest of the mayne bone, which afterwards they straine with certayne stiffe wrestling stiches or trancheons put vnderneath y<sup>e</sup> cordes till the cordes be settled downe within the flesh and pearce almost to the very bone, in so much that they be cleane out of sight, and then cometh in this deuise of their owne addition: First they take a very fine and a close laund or linen cloth, and ouerspreade y<sup>e</sup> parties mouth therewith as he lyeth vp right, so as it may stoppe his nostrils also, that when the water is poured into his mouth, he should take in no ayre at his nose. Then take they a certayne quantity of water, so much as it pleaseth the Inquisitours to apoint, which they poure vpon the cloth not by droppes, but in the maner of a long streame like a threde, which hauing somewhat a high fall, beareth downe with it the fine linen cloth into y<sup>e</sup> furthest part of his throte. And here, who so should behold the poore wretch in this pitifull case, would thinke him, I dare say, to be in as great an agony as any man is at the geuing vp of the ghost. For in all other torments a man may haue liberty to draw his breath: onely here he cannot, by reason that the water

The Torment by  
water and  
the land.

stop.

peeth his mouth and the cloth his nostrils, so that when they plucke it out of the botome of his throte (as many tymes they do, to see whether he will answere to their demaunds, yea or no) the cloth is so wet with water and bloude together, that a man would thinke y<sup>e</sup> very intralles would come out of his body. And thus y<sup>e</sup> party continueth in these p<sup>a</sup>ges so long as pleaseeth them, with promises of sharper sauces then any that he hath tasted as yet, and so they send hym to prison agayne.

But if these good Fathers be disposed to deal with him further, and procede to other greater tortures (for their lust is law in this lawles Court, where right nor reason can take no place) then within a moneth or two vnder or ouer, as they thinke best, the party is once agayne brought to the racke, and some twise, thise, foure, fise, or sixe tymes, and therein entreated easily or roughly as it pleaseeth the Inquisitours to appoynt. And some are tormented in an other <sup>The Torture</sup> sort that is no wher els v<sup>u</sup>sed but in this Holy house, y<sup>e</sup> which <sup>ment by</sup> is termed by fire, the discription whereof is shorter to thew <sup>fire.</sup> then the rest, but the paynes and cruelty as great altogether. They take a charcole panne of Iron, full of hote coles which they set hard ouer against the soles of a mans fete before he go to the fozsayd racke, and to the ende that the fire might haue the moze force to buzle them, they baste the with lard or bacon.

Thus after they haue occupied and bredged all their toles one after an other, and are past hope of hauing any thing at the parties handes, they respite him for a season to take his rest, and after a while call him before them agayne and fall to questioning with him, inquiring and requiring many thinges in a farre other order then they v<sup>u</sup>sed before, in such termes as euery word may minister matter enough to quarell at. The questions also are framed so conningly and Point de vice (for this is their only shift that neuer say-  
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## *A discovery of the*

leth them<sup>c</sup> that by graunting one thing, they must needes graunt another, and deny the contrary to that. For these fathers are passing good Logicians, and meruailous subtill Sophisters, their craftes masters I warrant them, which notwithstanding that they are dayly in vze with such matters, will not sticke to take a litle paynes, and vpon study to coyne cases and questions for the nonce, which to helpe their memozy withall, lest when y<sup>e</sup> tyme cometh that they should haue vse therof they might forget them, are written and layd open befoze them: so that if the party when any thing is demaunded of him, be neuer so litle rechelesse, it is not possible for him to auoyd them but that one waye or other they will ouertake him. The onely helpe for a man therefore in this case is, to haue a perfect remembrance of all such things as he hath deliuered by into their hands: for it is but in vaine for him to craue to haue the read vnto him, because, either they wil not graunt him that, or if they do, yet will they read vengeably amisse. Wherefoze if he do mistrust his owne memozy, let his aunswere be this, that he wholly referreth them to his former doinges and sayings and in any case auoyd reasoning with them. Or if by their subtilties of Lodgicke, they inferre any thing therupon, which either he knew not of, or els neuer affirmed, let him take heede in any case how he aunswereth it, least either they entrappe him in some new matter, or els driue hym to the denying of Gods truth most wickedly. And the reddest way wilbe, to cut of all their questions with a quicke and a round answere, and to tell them plainly that he was neuer set to schole in all his life to learne these quiddities in argument, ne exercised in any maner of disputation. For these fellows are so cunning herein, and so full of interrogations and straunge deuises, besides, so troublesome therewithal and so impoxtunate, that many times they wil get that out of a man by these meanes, whe all the racking in the world will do no good.

As

As at Siuil not long agoe they apprehended a certaine godly Matrone, whose husband they had burned a litle before, & so made her wydow. But because her confession while she was on the racke and there tormēted most cruelly, was by their owne decrees insufficient either to condemne her to the stake or to confiscate her goods such as they were, and yet, if they could but get only thus much out of her, that she knew full well that the church of Rome had determined cleane contrary to that which she affirmed, this shoulde be sufficient cause to make her to forsayte that poore remnant of her riches that she had to keepe her selfe withall in her wydowhōde, though poorely (God wots): they did rather compell her by their importunity, then compasse it by their sophistrie, that she was content to say so much. For perceiuing that els they would neuer make an end thus to molest and trouble her, in deede (saith she) I confesse that y<sup>e</sup> church of Rome hath so determined, and therfore I pray you enter in myne aunswere to be so, and let me depart quietly, and afterward as you shall see cause determine what shall become of me or myne at your pleasure. Whereunto they gaue her neuer a word, but only wrot as she had sayd and sought no further. For whether it were so yea or no, what care they, so the party say so much, that they may haue the spoyle whatsoeuer, either by hooke or by crooke.

*Certayne other deuises to driue the prisoners to confesse  
such matters as the Inquisitours are desirous  
to vnderstand of.*

When the extremity of tormēts with the subtil practises before exprested will do no good, but that the party constantly endureth the one, and auoideth the other very cunningly, then fall these good fathers to other farre better fetches to their thinking, wherein who so is able in deuise to go beyond the rest, is counted a chiefe champion, and therfore hath yelded vnto him the preheminence of place aboue  
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other in this holy House being therfore past all hope of ha-  
uing any thing at the parties hands by foule meanes, they  
deuise to compasse him by faire, shewing themselues very  
mild and mercifull and so affectioned, as though the misery  
and affliction which they see the other in, wēt to their owne  
hartes. They weepe with him, they entreat him, they com-  
fort him, they geue him their aduise, & deuise for him some  
secrete meanes to ridde himselfe out of his misery, making  
him beleue that they tell him that in secrete, which they  
would scarce tell to their owne fathers, or bzyetherne, or  
dearest frend that they haue aliue, with many other like  
woordes. And this they vse commonly to do to such as be the  
simpler sort of people, but specially to women, which for  
the most part are not so cunning to discerne forced and fay-  
ned teares. Therefore when the Inquisitours beginne to  
vse them so gently, and to pzofer them such kindnes, then  
let the party see to himselfe warely and learne betymes to  
discerne whereaboutes they go in vsing such flattering spe-  
ches, assuring him selfe, that they are but faire baites put  
vpon sharpe hookes: whereof I will of a number report vn-  
to you one example.

The very first time that they beganne to burne for reli-  
gion at Siuill, which was about 8. or 9. yeares agoe, among  
certain other that were for y<sup>e</sup> same cause apprehēded, there  
was a very Godly Patrone with two of her owne Daugh-  
ters and one of her sisters children, who hauing passed all  
these aforesayd pikes with manlike constācie, were pzed  
very soze to betray some of their bzyethern, but especially  
one to appeach an other. One of the Inquisitours counter-  
faiting a meruelous kind of compassion towarde these  
sēlie women, sent for one of the daughters to come vnto  
him. And when she was come, they two being alone toge-  
ther, he begā to make a long preachmēt vnto her in way of  
consolation, and afterwarde sent her to prison againe.  
This he vled to do diuers times and vpon seuerall dayes,  
alwayes

alwayes towarde the euening and there held her a greate while, declaring vnto her, how great a grieffe it was to him to see her in these troubles: and therewithall would interlace some other pleasaunt communication moze familiarly many times, then did wel become him. Which tended to none other end (as it fel out in p<sup>ro</sup>se) but to persuaide the maite that he of very good affection sozrowed to see her in such distresse, that in seing him so fatherly aduise her what the best were both for her selfe and her mother and sister to do in this case, should wholly committe her selfe and her cause to his ordering. After that two or thre dayes had bene thus spent in such like conference and familiar communication, weeping (as it were) ouer her, for y<sup>e</sup> miserie which she was in, with other many moe argumentes and tokens of compassion, wherein he vttered the affections and sozrowes of his heart for her pitifull estate, with often protestation of his good will and best furtheraunce to his power: after all these polices (I say) when the wille wolfe was sure that the simple sheepe wae within his reach, he beginneth to persuaide with her to disclose vnto him the truth of the matter, aswell in such thinges as touched her mother, sister and aunte, as any other that were not yet apprehended, binding him selfe by an oth, that if she would so do and disclose to him whatsoeuer she knew concerning these matters, he him selfe would stop all these gappes well enough, and find a meanes that they should all departe home agayne quietly to they<sup>r</sup> own houses. The mayde being but simply witted, was sone induced to credite the sayre promises and allurementes of this flattering Father, and therupon beginneth to open vnto him certaine poynts of religion whereof they were wont to conserue among them selues, in maner almost, as if one should geue holy thinges to a dogge or caste pearles before a swine. The Inquisitour hauing gotten this threde by the end, laboured to vnwind the whole clew, and therfore calling in the mayde many times before him



### *A discouery of the*

to the end that her depositions might be entred by order of law, made her beleue that he would take it vp and end it so reasonably, that she should receiue no manner of harme thereby, & in the last day of hearing made a repetition vnto her of all his former promises, as to sette her at liberty againe, and such like. But when the time came that she looked verely for the perfoꝛmaunce thereof, there was no such matter, but contrariwise my Lord the Inquisitour and his adherents perceauing how this deuise had brought somewhat to light which al their extremities otherwise could in no case doe, to y<sup>e</sup> end to make her cōfesse y<sup>e</sup> residue, determined once agayne to haue her vpon the racke, wherein she indured most intollerable paynes both vpon the Bullie and the Trough, vntil they had, as it were, in a presse wrong out of her aswel her belief, as also forced her to accuse those persons whome they had hunted after so long. For the damosell through very extremity of panges and tormentes, was diuened to betray her owne natural mother, and sisters, and diuers other, that were thereuppon immediately apprehended and afterward put to the tormentes, and at the length sent to the fire.

Moreouer, the selfe same mayden within a while after played a notable parte in testimony of her beliefe. For when she was brought vp into the solempne scaffold with other of her companions there to be scene of all the people, & euery one to heare sentence of death pronounced vpon them, as she returned thence to her place agayne hauing heard her iudgement, which was to be burned, she came to her Aunt who had bene her Scholemaistres and taught her her catechisme & belief (for the professiō wherof she should presently be executed) & with a bold courage without chaunge of countenance, bending her head downeward maydely, gaue her most hartly thanks for that exceeding greate benefite, in taking the paynes to instructe her, and prayed pardon at her handes if at any time she had offended her, for that she was  
now

now at the poynt oftaking her death, and departing this life. Whome her Aunt on the other side comforted as stoutly, willing her to be of good cheare, & to let nothing disquiet her, for she hoped in God that she should be with Christ ere it were long. And this did she in the presence and hearing of all the people, but specially of all those of the holy House and their adherents. This Aunt of hers was the selfe same woman, which a yeare or two befoze being mad had detected the whole congregation to the Inquisitours, whereof I made mention befoze: who being restozed to her former wittes againe by the godnes of God, so wel as the reliques of her disease would lett her, did now both confesse his truth and for the same endured most horrible and lothsome imprisonment and tormentes: mozeouer, was openly whipped, and so remayned in prison during the rest of her life. But to returne to their practises.

*Certaine other more secrete practises.*

**T**he passing excellency of these practises which presently I entred to discouer, is such, y they rather deserue to haue some speciall place by them selues, then to be thrust in here confusely among these other grosse and common deuises. For they doe as farre passe all the other that haue bene spoken of heretofore, as there is difference in dignitie betwixt a Court of Bishops & the high Courte of Parliament. The first wherof in order as it falleth out, and the most mislicall (& I belicue as beneficial to their bore as al y rest) is y abuse of their sacramēt (as they terme it) of Confessiō, which by their owne decretals is no sinall offence. But all is law in this holy House (as I said befoze) whatsoeuer they list. Theyr deuise is this: Whēsoeuer any of the prisoners beginneth to be but a litle crased, they aske him whether he be disposed to go to holy scrifte. The which is done for two especiall cōsideratiōs. The one is, to proue whether he like  
A. y. well



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well of their holy confession, yea or no. The other to see if perchance he will be perswaded to say som what vnder Benedicite, either touching him selfe or any other, that this holy house may be sette on worke. If the party be willing, at hand is Sir John and a clearke behind him with penne and inke left behind the prisō doze, and so the ghostly father falleth to his Confiteor: in processe whereof he examineth the sicke man first generally, and the specially, whether he hold any of Luthers articles, chiefly in this or that article, or haue at any time conferred with any other concerning the like causes: finally of whom and by what occasion he heard them &c. willing him boldly to confesse it and to feare nothing, neyther to thinke any such villany to be in him as to reueale it, saying that he hath authozity immediatly frō the high Commissioners to absolue him of all, so that he discharge his conscience: with other such like talke to the same effect. Now if the party follow him so farre that he beginne to confesse ought, then is he surely caught. For whē he hath poured out all & sayd what he can say in these cases (though he do it through the earnest and wicked persuasions of the priest) then doth he charge him further to confesse the same before a Notary, otherwise he telleth him that his absolution is nothing auaylable vnto him. And if the party yeld vnto him so much & be content so to do, then the Clerke, who lieth lurking not farre of, is streight way sent for, and so is this matter dispatched. But if he refuse, eyther mistrusting him altogether, or ells halfe in doubt to credite him, yet is he no lesse indangered by disclosing it to the priest, then if he had confessed it before a Notary. For this kind of confession is not right Auricular, but al is done aloud, by menes that y crafty Cōfessor repeateth y words after him & so diueth y party to answer him almost in the selfe same note: who knoweth not nor feareth any such matter that there lurketh any body so closely behind the doze to heare or write what he speaketh. Then after they haue gotten thus much,  
either

either they charge the party therewithall, or els by occasion hereof examine him further vpon greater matters, and therupon pike a further quarell vnto him to the intent to vse moze extreme kind of tortures. Neither doth this good ghostly father either feare excommunication or feelee any trouble in his conscience, for reuealing his ghostly sonnes confessiō, both because he is perswaded, that a litle loud speaking and in somewhat a higher note then the secretes of confession would wel allow, is not to be accompted any disclosing at all, and for that, whatsoeuer he did, was done in the seruice and behalfe of the holy House.

Iulianus Apostata (as histories of very good credite do re porte) spoyled the Christians of all that they had, and coloured his treuery with a false glose vpon the Gospell, where as Christ commaunded all his disciples to loue pouerty, and to be careles for thinges of this world. At an other time he persecuted them most cruelly and exhorted them to patience, saying that Christ had geue them an example. And, no doubt, these holy Fathers haue borrowed one of their deuises of him. For when they see any constantly and like a good Christian mā to continue as well in his faith towards God, as charity towards his brethren, they hedge him in with this argument: Now surely Sir, ye are but a faynte Christian by like. For you pretende the doctrine of the Apostles and Primatiue Church: and the Apostles and Martyrs in those dayes being brought befoze the Ethnike Magistrates and examined whether they confessed Christ or no, answered playnely that they did: and being further demaunded, what fellows and companions they had, would tell the truth at the first. Therefore sith you professe your selues to be followers of them and their examples, in like sort should you confesse of your selues and of your fellows. And this is their goodly reason y they make. In very order, Iulianus Apostata spake truth, that Christians in the time of affliction should not be wauering nor geuen to the gathering of these earthly treasures. Euen so (say the Inquisitioners)



## *A discovery of the*

tours) should a christian man comming before a temporall iudge, and there examined of his beliefe yelde a playne and euident declaration of the same. But they lye both of them by theyr leaue, when they say that the Christians in those dayes did of like zeale betray theyr brethren vnto the Ethnikie iudges, as they did make open confession of theyr faith: for that were flatte agaynst the rule of charity. And therfore it is a playne matter that in all other things the Inquisitours are altogether as bad as euer Iulianus was, because they vse the selfe same reasons that he did, and all to one effecte: that is to say, to make waste in the Church of Christ, by cutting down the bzaunches therof, making but a iest of the lawes of true religion.

As there was once an Inquisitour, and one of the chiefest of them, whome it shall not be greatly amisse to touch by by name, because if it be his chaunce to reade this, he may acknowledge it to be true that I will repozte of him. His name was Iohn Gonfalue, borne at Siuil and Bishop of Tarracon. It was his common saying (which I beleue other of his fellowes lerned of him) speaking of such as were brought before him for the profession of Christ, that it was a wonderfull thing to consider, how firmly these heretickes haue ingrauen in the tables of theyr harts this commaundement: Thou shalt loue thy neighbour as thy selfe, which will neuer be brought to confesse of theyr fellowes, till they be almost tozne in peeces with tozments, and yet can ye not get it out of some of them by these meanes neither: Such notable testimonies hath true religion oftentimes, euen of those that are her deadly enemies. For the lawe of God concerning both the Tables, is perfectlye wzitten and sealed in the hartes of true Christians, and the printe of this seale of Gods lawe is not elswhere to be founde but in these onelye. But all the Lawes of the fleshe are signed with this marke: To day mine ovvne man, and youres

to

The Bishop of  
Tarracon.

to morovve . And surely me thinketh a chystian Bishop ought to haue bene very much ashamed to be so blind & ignorant therein, and not alonely so to be, but thereunto to adde such blasphemie besides.

The selfe same bishop ( seing we haue begunne to talke of him) was sent from the kinges Courte to Seuil to be one of the Commissioners in the Inquisition there, about two or thre yeares befoze, at what time so greate a multitude of the saythfull were firste espyed, of the which euen till thys day, at certayne tymes appoynted there be diuers sente to the fire . For all hys Predecessours were not worth a strawe in comparison of hym, neyther halfe so stout as he, nor so cunning in bzinging their matters about as was this one man, but specially such as concerned the holy Inquisition. For vntill his tyme there was neuer an hable man, that was thought so prouident as to pzeuēt so great a mischiefe befoze it happened, or other wise hable to uphold the church of Rome drouping, as it were, by meanes thereof and in daunger of ruine. But for any other good qualities that were in him to comend him to this Office, or sufficiency to discharge it, I report me to himselfe, I report me to them that chose him to this rowme, yea I report me to al that euer knew him, if there were any thing in him at all that might pzeferre him specially and aboue his fellowes, either apparance of learning, or skill in Diuinity, or knowledge in the ecclesiasticall Histories, or any great reading of the auncient fathers or the late writers, (whose autozity the church hath woorthely in great estimation) or if he were greatly seene in matters of faith, wherof they terme them selues the Inquisitours and iudges, as it were, both of oyer and terminer, in these cases: to be short, if there were any knowne and approued godlines of life and conuersation in this man: wherin the whole packe of them flatter themselves so much, that they arrogate vnto themselves a very gaye and glozious title thereby: but

I.iii.


rather



## *A discouery of the*

rather because he was more cruell and vnatural, and some what more Sly in the deuises and practises of the Inquisition then the rest were. In respect whereof he obtained both a discharge from his seruice, and a fat byshopricke besides in recompence of his trauailes, and partly in consideration that he was an olde forwozne souldiour, and hauing nowe good leysure like a wicked imp of Rome returned to his old occupation agayne. At the selfe same time whiles he remained in commission at Siuil, so many were apprehended for professing the Gospell, that he was dzinen to bestowe some of them in his owne lodging because all the prisons in the towne were not able to receaue them, the number was so great. Yet his reuerend Lordship wanted neither tyme nor leysure to take his pleasure abroad and to row vpon the riuer in Barges tilted with purple and silke, with such preparation as had better besemed one of Sardanapalus scholars, then any sober man or Chzistian bishop: accompanied with Mulitians, but not with the Muses, hauing a very great trayne after him besides, and so passing to his gardaine adioynning thereunto, all the whole people gazing vpon him and running in heapes and throngs to see this sight. In very dede these triumphes and Iolities were not greatly out of the way for him and his mates to delight in, their matters being in such plight as they were, and the church of God wherunto he was a professed enemy, so full of troubles, verations, and afflictions. But to returne to their practises agayne.

Whensoever these good gentlemen are desirous to learne out a certaintie of such as liue together all in one prison, (whom they suspecte to haue some conference in matters touching saluation, ether by way of exhortation or by comfortng and confirming one an other in the faith, being in so great misery as they are) they send in a flee am<sup>g</sup> them (as the prisoners vse to terme him) whom the Inquisitours cast in prison craftely and for a col<sup>or</sup> to marke euery mans talke, who after two or thre dayes that he hath once crept

  
The In-  
quisitours  
flee.

crept into their acquaintance, will begin a farre of to offer some talke in matters of religion, making as though he would be glad ether to teach other or to learne himself, & by these subtil deuises many of y simple sozt are sone beguiled. Wherefoze let euery man take heede after this faire warning, that he be not ouerlight of credite in trusting straungers to far (I meane such as are put in prison with them,) hauing no maner of acquaintance with the besoze. And to the intent that they may know such a flece the better, I wil geue them one sure token: to wit, he will commonly be the first that will offer talke and pretend a zeale towards true religion, both beside tyme and without occasion, and then shall they do wel to let him preach alone till his chaps ake, geuing him neuer a word. For if he chaunce to get any thing out of any of his fellowes, that he longed for, so sone as the Jaylor cometh to visite his prisoners at his accustomed houres, he is straight way in hand with him to pray a day of hearing for him, as the maner is that sometimes the prisoners wil sue for. But so sone as he is out, I warrant the, the rest that tary behind shall shortly after seele the fruits of his fellowship, litle to their liking. A meruailous matter, doubtles, that men should be so diuelishly bent, to be content for a small gayne of a litle money, to serue in such offices, so much to their owne hindzaunce, that to obtayne their purpose they sticke not to lye in prison wyth others bounde and chayned as they be, by the space of two or thre monethes, and there to endure all the other miseries incident thereunto, as hunger, filth, stench, which the other prisoners can in no case away withall by their willes, & yet can these men with all their hartes. Besides this (a moze wonderfull thing to consider) they wil so passe from one prison to an other, that they are no sower out of one, but by and by they will be in an other, and so in the second, and third &c. and be content to endure the same extremities twise, thrice, or foure sundry and seuerall tymes, yea



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all their life long to feede vppon these dishes of daynties. And when this good fellow is out of prison and come befoze them to yeld accōpt of his office, he doth not onely declare what he hath heard the prisoners say, but also what countenance they made him when he called these maters of religion into question, and how they tooke it, whether as liking or misliking therewithall, or what opinion he hath of the, though they neuer answered him one word. And this mans accusatiō is of as great force as the strongest & most allowable witnes that is or can be, & is without all exception, be he neuer so meane a mā either in calling, or credit, or common reputation of men: yea though he be but a gong-farmer and serue in thys rowme for a small reward, yet is he reputed a worthy member for that purpose, well beseming such a head as is that holy House of theirs. It happeneth also many tymes that some such as are apprehended for religion, fall into the company of some other that are layd in for speciall matters, who to curry fauour with the Inquisitours will villanously accuse their fellows whom they haue heard conferre together in pure and sound doctrine: and the testimony of such persons is of the greatest credit that can be, and most highly esteemed in their holy House. For to the state of the matter or Qualification as they terme it, a great respect is to be had of the circumstances, as the prison, the person of the accuser, and the party accused.

Other Flees there be also which serue the holy House to do the like feate abroade out of prisons, secretly and slyly going about to compasse in by like wyles such as are among the common people suspected to be Lutherans, whereof some do make so good wing, that they will flye quite ouer the sea into very farre countreies to take such as are content to leaue Spaine and banish them selues thence, to the ende that they may liue the more safely in other places elsewhere: such is the earnest zeale which these good fathers haue both to the glozy of God and the health of mens soules. Out to keepe  
within

within the bounds of Spaine and to speake only of those that lye about the cities there where this holy Court is kept, there are a great sort of ghostly fathers, both Priestes & Monkes, which are not behind with their partes in playing the Flees. To whom if a simple man and one whom God hath sent some light of his word vnto, do chaunce to resort, and in p[ro]cesse of his confession open his conscience vnto hym, either doubtingly, or els as one already perswaded, praying to be further instructed or confirmed, they labour not onely to quenche that lighte which beganne to shyne in his hart, but some of them are in hand with him either by gentle entreaty, or somtyme by threating him terribly, to the end to get him to go to the holy House there to accuse him self, promising him in the behalfe of the Lords the Inquisitours, that he shall haue all fauour shewed him that may be, so that it commeth to passe many tymes: that the poore soules like seely Sheepe will runne of their owne acco[rd] into the Wolues mouth to be tozne in peeces and deuoured euery morsell.

Another policy they haue which they put in p[ra]ctise likewise, moze vn honest by a great deale the this, which is also borrowed out of the Inquisitours bowdgets. After they haue groped a mans conscience that suspecteth no such trechery at a holy mans hand, specially vnder their blessed Benedicte, they dissemble the matter for that time without contrarying him, willing him to resort vnto the the next day when they shal haue better leysure to heare him thozoughly, & to talke with him moze freely in those matters, & so send him away halfe shruen, with halfe a confession ilfaouoredly cut of. His meaning is this, that when the party commeth the next morow, and communeth with him of the selfe same matters out of sh[ri]ft, he may freely and without danger of reueling his confession, complaine of hym to the Inquisitours: neither doth this their purpose want his performance. This religious route (forsooth) can choke with a



## *A discovery of the*

gnat & swallow downe a camell. And of such crafty dissent-  
blers diuers haue gotten this good by their trauaile at the  
Inquisitours hands, that if any thing escape them ignozāt-  
ly or for want of hede taking (as it happeneth many times)  
which had bene inough to haue heaped coales enow vpon  
an other mans heade, though the same things were proued  
against them so manifestly that they could not be denyed,  
yet can the Inquisitours be content to wynd by such mat-  
ters and winke at the wisely, accompting it a greater losse  
to forgoe the gaynes that cometh troling in by such fel-  
lowes, then the spoyle were worth that might be gotten by  
taking aduantage of them. Of the which sort I could, if I  
were disposed, reckon by a great number by name, and sure  
they well deserue it for their wicked dealinges in this kind  
of seruice, to be so serued. But I meane to suppress their  
names in consideration of Gods great might and mercy,  
who may hereafter shew his fauourable countenance vn-  
to them and graunt them grace to repent (as I know he  
hath done vnto diuers) and then should I repent me to late  
that their names were made so infamous and execrable to  
the Congregatio by my meanes, though for their owne de-  
merits. For truly a great number of these at the first knew  
the truth, yea some of the preached and taught it to others.  
But so soone as the storme beganne to arise, and to trie ech  
mans building vpon what foundatio it stode, on the rocke  
or on the sands, they thought it wisdom for them to go  
backe with that legge betymes. And being mozeouer assu-  
red that diuers had the in a great ielousie for so doing, they  
imagined that they could not sponge out that stayne by any  
other meanes, then if they should become promoters of such  
as had ben their fellowes and companions tofore, and so to  
become dayly Whettes and stoute Seruitours to this holy  
House: and thus were perswaded that they had taken a  
ready way to saue them selues from the Inquisitours. But  
what consciences they cary about within them, and what  
testi-

testimonies of the terrible indgements of God prouided for them, they know best them selues. It shalbe sufficient that I geue this Item by the waye, to consider that it is not any zeale in the Inquisitours of the truth or cutting down here lies, that moueth the to such butcherlike slaughters as these (the which things both they pretended to do, & the common people are likewise perswaded of the) though we should yeld vnto the so farre that they be erroneous opinions which they correct so seuerely. For if it were so, then should they not haue fauoured them that haue done them so profitable seruice, & procured them so great gaines as is said before. Nay all the zeale which they haue is, rather to fill the kings Treasorie & their owne purses. Yet if we respect the chiefe cause that moueth the to make so many poore innocents to be so miserably punished and tormented & afterwards put to death, besides their wiles, their guiles, their villanous breach of fayth, and the deuellish deuises, by the whiche they do procure their matters, it is a King of Sathan him selfe who hath bene a murderer of the children of God, the Father of lyes, and Patron of such practises from the very beginning. For who is so blind but he may easely espy, that this kind of dealing can procede of none other spirit: or who wilbe so blasphemous to referre it to the spirit of God as author thereof: Moreouer, one other good lesse to the godly may be this, that they take diligent heede, whom they deale withall or admit into their company and familiar acquaintance, and not to trust euery man. For truly the saying of Jeremy that, euery brother will supplat an other, and euery neighbour will beguile an other, may as well be verifed at this tyme, and in these matters, as euer it might in any other age or case heretofore.

Jeremy. 9

Yet haue the Inquisitours one other net more, which albe it they cast not but at aduerture, yet commonly they draw a great draught whensoever they vse it. If they chauce at

It. iij.

any



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any time to apprehend any notable and famous fellowe whome they knowe, eyther to be a greate teacher or preacher to others or els to haue greate resort made vnto hym for lerninges sake and for theyr better instructions, as some Doctoꝝ or Preacher of some name and fame, then theyr manner is to cause it to be bytuted abroade by theyr Familiars, that the same person being on the racke, hath detected diuers of his Auditours, and for the further confirmation thereof, they suborne some of the nexte neighbours in the prison adioyning to south it, and to affirme that they hearde the greate shrikes whiche he made being vppon the racke. The which rumors are coyned out of this theyr holy Mint to this end, that such as haue bene his scholers should come to the holy House and there make open confession of theyr faults, and pray pardon betimes before they be sente for, or the Sergeant attach the. For they perswade the common people that who so will come vncalled & vnsent for, and confesse theyr owne offences, shall either escape scotte free, or els very easely; and theyr punishment at the vttermost shalbe only the doing of a litle penance (as they call it). Thus by this meanes they deceaue a greate number, which if they had taried til they had bene sent for, might haue taried stil til this time vnsent for, or if it had so happened & they had bene sent for, they should haue ben no worse entreated the they were, being so doltish as to credite the Inquisitours so farre vppon their faire and flattering promises, and to follow their foolish aduise.

*How the prisoners are delt withall  
concerning their diet.*

**T**he prisoners within the Inquisition concerning theyr meate and drinke and other necessaries, are vled in all respectes accordingly, as they are in credit with the Inquisitours and the residue of the officers of the holy House. For the common estimation of them is no better then as they terme

terme them, dogges, hereticke, &c. And yet they deale not with them altogether so well as most men will doe with theyr dogges, that doe them eyther seruice or pleasure: but as men commonly vse to intreate those men, whom in derision of all humanity they terme dogges, and so esteeme of them. The discourse whereof shall neyther be altogether nebeles, nor impertinent in this place, because it may doe much good to the Godly in many respects. First to doe them to vnderstand the miseries of theyr poore afflicted brethren, that they may departe with some thinges for theyr reliefe, euery man according to his habilitie: Secondly, to put them in mind that the staffe standeth at theyr doores, and theyr turne therfore to be the next, and that God hath reserued them for a time that they may follow the other in this fight, & serue him in this most glorious kind of seruice by confessing his holy name before the world. Thirdly and lastly, that this horrible & most barbarous tyranny of these holy Fathers may appeare to all the world among other of theyr cruell pranks, which we are to reporte of them, & of theyr bloody butchery. Happy therfore & thise happy was that preacher of Siuil Constantino (for so Solon accepted him happy that had liued in honour and estimation, and died accordingly) who being imprisoned (as I will declare hereafter) for the testimony of Christes gospel, tasting theyr tyranny and endles torments, bewayled his owne misery crying and lifting vp his voyce to God many times with these wordes: O my Lord God, was there in all the wide world no Scythians, nor cruell Cannibals into whose handes I mightest haue deliuered me, and let me escape these men: An other named Olmedo a man singular both for vertue and learning falling, like wise into the Inquisitioners hands for the self same cause that purchased vnto Constantino his death, first vpon his imprisonment fell sicke, and afterward died amidst the filth and stench of the prison, and was wont to say in like sort: O Lord God, doe with me what thou wilt.



## A discovery of the

The description of  
the prisons.

Shew me healong whether thou wilt, so thou geue me not ouer to these men, whose entertaynmente is such as may moze rightly be termed a perpetuall Torture, then a place of Impzisonment. For first & foremost, the place wherin ech of them is shut by seuerally, what with the straightnes therof, and the euil ayre, and dampe of the earth, if it be below, may moze properly be likened to a graue thē called a prison: but if it be a losse, at the time of y<sup>e</sup> yeare by means of the extreme heate, moze like a frieng fornaice. And in euery of these Holes, for the most part (specially if theyz prizes be so many that there be moe seuerall persons thē seuerall rowmes) two or thre of them are thzonged together, so that they haue no larger scope, then to lay them downe and rest them in, saue onely a foote in compasse perhaps, which serueth for theyz stole of easement to stand in, and by it a pitcher of cold water to quench theyz thirst. Neyther in the day time is theyz light any moze thē may come in at a key hole or at a litle long rift no greater thē a māns finger. Howbeit there be certayne prisons that be somewhat larger, but they are also moze then somewhat costly, and doe serue for such as are not greatly suspected for religion. Agayne, other there be, lesse in compasse thē the former, and woze a great deale to lie in, for that they are not a mans lēgh: in so much that they which enter into one of thē, lightly neuer go out till they be halfe rotten or dye of a consumption. All which places and prisons are bestowed according to the qualitie of the person, and of his or theyz deserts, and many times as it pleaseth my Lordes the Inquisitours and maister Jayler to bestow them in, according as they beare affection to the party either good or bad. And thus much concerning the place of theyz impzisonment.

The maner  
of their diet  
and their  
allowaunce.

The order of theyz diet is answerable to theyz lodging. The rich pay very large fees to the holy House, & euery prisoner is rated at the descretion of the Inquisitour. Out of the which there is deducted an allowaunce for his dayly charges

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ges. 30 dipondia commonly called Maruedis, wherof. 17. make a dutch batte. 8. and a half, a french soule. 10. a flemish stiver, which amounteth in our reckning after y<sup>e</sup> English rate, to vij. pence welnigh. Howbeit if any of the be disposed to excede & haue any other dainties, he may at his pleasure, so y<sup>e</sup> he pay for it on his own purse. And yet they deale not so fauourably with euery sort of prisoners, but onely with such, by whom they looke not to haue any botie, being layd in but for trifling maters. For if they be such prisoners, as they know by y<sup>e</sup> informatiō geuen in agaynst the, likely to loose all that euer they haue, they will not suffer the to excede in such sort, but let the fede onely vpon a litle bytwe bread & a curtsy of cold water, not suffering them in any case to haue any special cates besides they<sup>e</sup> ordinary, be they neuer so rich, because they make this accompte that the more is spent in that sorte, the lesse shalbe they<sup>e</sup> parts when it cometh to reckning and rising. Notwithstanding, if any be so poore that they are not able to liue of they<sup>e</sup> owne in prison, the king alloweth them a certaine for they<sup>e</sup> dayly diet, y<sup>e</sup> is to say, halfe a riall of plate, which is as much as a dutch batte, & is worth two soule french, that is thre pence sterling. Out of y<sup>e</sup> which poore pittance is to be defrayed their Stevwards and Laundres wages, and whatsoeuer other necessary charges grow besides, must be thence also deducted. Moreouer, of this allowaunce geue them by the king, there cometh not the one halfe to they<sup>e</sup> vse, for whom it was specially limited and appoynted: for it passeth through two or thre mens handes that wilbe redy to finger some of it. First thow y<sup>e</sup> office of Receipt (for so I thinke they terme the treasorie) who is accomptaunt for al the reuenues that come into the Escherquer & disbourseth for such and other like vses. And this is the sweetest office in all y<sup>e</sup> holy House, and therfore not graunted but to special men, especially fauoured. Pert to him the Stevard or cater will haue an other peece, who will commonly for one penny bestowed, be

L. f.

maund

Fees deducted out of the prisoners allowance.

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## *A discovery of the*

maund two to be allowed: then the cooke that dresseth theyr meate: and last of all the tythe whiche is the laylers fees, which many times alloweth the same vnto the poore prisoners of his owne beneuolence. This I haue described the more largely, because al these Officers haue theyr certayne fees out of this small allowaunce of the kinge, which passing thowow such lined fingers is so fleeced, that it cometh not to the prisoners but euerie of these Officers will take not onely Tole, but Withe ere it passe his hands. For in this House both maister & man from heade to fote, are all couetous & geuen to the spoyle. Now if it happen at any time by a speciall grace of God, y any of these are touched with compassion to pity the poore prisoners, and of very almes doe releiue them by any meanes, that is counted such a heynous offence in this their holy House, that it will go neare to cost him a scourging till the bloud follow, that doth any way releiue them.

As it chaunced with in these few yeares, a certayne mā to be apoynted keper of the Inquisitours prison in the Castle Triana at Siuil, that was not very euill disposed, for as yet he had not learned y trickes of that holy House, nor wel digested theyr couctous and cruell lawes, being otherwise very curteous, and a man not farre stricken in yeares: his name was Petro a Herrera. Who entreated the prisoners very well, and shewed them such gentlenes and fauour as he could, but closely and couertly, because he knew the Inquisitours in that poynt well enough, how much they were enclined to tyranny. It happened in his time (as oftentimes it doth when a number are apprehended at once) that among other prisoners a certaine honest Patrone was committed to his ward, with two of her owne daughters, which being put into seuerall prisons, had a greate longing to see one another, & ech to comfort the other in theyr distresses. Whereupon they besought theyr keper to suffer the to come together, if it wer but only for a quarter of an hower, or y space that

that ech might but imbrace other. The keeper being of a good nature was cōtent they should so do, and suffred them to be together by the space of halfe an houre, and after they had a litle shewed their affections, and done their duety ech to other, the daughters to theyr mother, and she to them again, he brought euery one to her owne prison where she was before. Within a few dayes after, the keeper seeing the same persons in most terrible tormēts, and fearing lest the very extremity therof would driue them to confesse that litle courtesy and fauour which he shewed them, in suffering them to meete & talke together but onely for halfe an houres space, went to the holy House, cōfessed his fact, & prayed pardon therfore, supposing like a soule, by his owne confessiō to haue escaped the penaltie therof. But the Inquisitours (to whom it is incident to abhorre all kind of humanitie) deemed it so haynous an offence, that they commaunded him forthwith to be hayled into prison: wherein, partely by meanes of the greate extremitie that was shewed vnto him, and partly of very thought and a certayne conceite that he took therbpō, being therewithal somewhat melācholike, fell beside him self: & yet his infirmity & madnes notwithstanding, they released him no iote of his punishment. But after that he had bene kept a whole yeare in a vile prison, they brought him vpon theyr triumphing stage, hauing a Sambenit on his backe and a rope about his necke like a felon, and there gaue sentence vpon him: first to be whipped about the citie in the high streetes, and to haue two hundred stripes bestowed on him, and after wardes to serue in a Gallie as a slaue, for six yerres. The next day following, as he was brought from the Castle Triana with theyr accustomed solemnity, to be scourged, one of his madde fittes that was wōt to take him ech other hower, came at the same time vpon him very pitifully, so that in casting him selfe off from the Asses backe wheron he was sette in despight, he fell vpon the Alguazil, & doubtles had slayne him with a sword which he snatched out of

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## *A discovery of the*

his hand, if the people that gathered about him had not suddenly layd handes on him, and sett him vppon the Asse a gayne, binding him somewhat surer, to the intent that he might receaue the rest of his payment. And after he had receaued his two hundzeth stripes, the Inquisitours commaūded, that for his euill blage and behauour shewed towards the Alguazil, he should continue in the Gally foure yeares moe ouer & aboue the other sixe, to make vp a iust halfscore. So well doe these good and Godly Fathers reward charity and good dedes, and curtesy, with cruelty and extremitie, so that a mad man with them, may not play a mad touch.

Howbeit there was one that was this mans predecesour called Gaspar Bannaudio, for couetousnes & cruel dealing a monster rather then a man, in so much that he was grown to such a greedines, that he would defraud the poore prisoners of part of theyr small pittance & allowance, being both euil of it selfe for want of good cookery, & worse a great deale by meanes of his filching: of which victuals so lurches and purloyned from the, he would make good Marchandise & sel the in Triana. Moreouer, such allowance of money as should haue bene payd to a Laundres for washing the prisoners clothes, he conuerted wholly into his owne purse, nothing regarding how sluttishly the prisoners wet for a great space together, without any shifte, and thus deceaued both the Inquisitours & the Treasorer, who allowed the keeper in his accompts for such and such monie payd and receaued to the prisoners behoufe, for whose weekly expenses it was appointed. And herein marke, I beseech you, the notable negligence & slipper dealing of both parties: First the wincking of the Inquisitours at the keepers behauour: & secondly the keepers vniust oppression of the poore prisoners. But to say truth, it is no very hard matter to deceaue the that will neuer take paynes to boulte out a truth. For if any of the prisoners receauing neuer so much iniury at the keepers hand, had complained at any time or grudged any thing at all, the cruell  
tirant

tirant would find the meanes to be euen with them: for he would take and remoue him from the place that he was in before, and thruste him into some deepe Dungeon, which they call Mazmorra, and there would keepe him alone for two or thre dayes, geuing him not so much as a litle straw to lie vpon: and as for his diet, neyther should it be wholesome, nor yet sufficient to hold life and soul together, but like to kil him, or at y least to breede some extreme sickness: al the which should be done without commission or warrant frō the Inquisitours, & yet would he very craftely and maliciously beare the prisoner in hād that he did it wholly by the Inquisitours speciall commaundement. Now if any that had bene so iniuriously dealt withall, meaning to make complaynt thereof to the Inquisitours, should desire him to pray a day of hearing (as none may sollicite that matter saue only the keeper) the crafty knaue suspecting that hereby he should make a rod for his owne tayle, would beare the prisoner in hand he had so done, and therewithall tell him it would not be graunted at that time, and thus with such forged answers would keepe the poore prisoner in that deepe dungeon twelue or fiftine dayes, till he thought his anger were somewhat allwaged and his courage thorowly cooled: and then at the length would remoue him thence to his old prison agayne, making the poore man beleue, that he had cause to thanke him for it, which of mere compassion and pitie that he tooke vpon him, traauayled to the Inquisitours, and became an earnest suter to them to get him released. In summe, such filtching he vsed, and such extremitie he shewed towarde the prisoners, that diuers men of very good credite and estimation with the Inquisitours, did make complaynts thereof. Wherevpon he was committed to prison, and being found guilty of diuers kindes of trecheries, yet notwithstanding in geuing sentence vpon him, he found the Inquisitours his very good Lordes and maisters, who knew full well that he had



## *A discouery of the*

bene a full sure stake to theyr holy House, and a trusty seruitour: so that his iudgemēt was easie enough, nothing like as was geuen vpon the other his successour, that onely suffered the mother & her daughters to mēte and talke together for the space but of one halfe howre: albeit for his misdeedes well known & proued by him, he deserued to be dealt withall in as euill sorte altogether, as the other was for his pitie and mercifulnes. But to procede. His iudgement in the end was this: to stande vpon the scaffold holding a ware taper in his hand, & afterwardes to be banished the citie for five yeares. And wheras they vse wholly to confiscate other mens goods, they did onely put this man to his fine of forsayting the fee due to him by reaso of his office, that shoud haue bene payd vnto him by the holy House: and this was done rather to satisfie his accusers, then for any grete zeale of punishing such offences done by theyr holy Officers.

The very same man had a maydeseruant in his house while he was in office there, who pitying the miserable estate that the poore prisoners were in, pyued and hungerstarued by meanes of that wicked Jew her Maister (for she her selfe fauored the Gospell) did diuers tymes speake vnto them at the grate, comforting and exhorting them so well as she could, to arme them selues with paciēce, and did sundry tymes put vnder the doze, some good & wholsom meates for their weake and feeble bodies, declaring no lesse charity in deedes, then she had befoze vttered in wordes. Whose zeale (no doubt) was so much y more meruailous, that waiting of her owne to depart withall to Chyftes afflicted members, she would priuily conuey from her Maister some of y meate which he had lured from the prisoners of their due allowance, and so restore vnto them their owne. And to geue vs the moze cause to wonder at the miraculous prouidence of God, which of euill seede sendeth not alwayes the worst cozne, but somtimes the best, this mayden had a litle damosell her maisters own daughter to helpe her in these  
her

her conueiaunces. Moreover by this maydens meanes the prisoners came to vnderstand one of anothers estate, and to know in what case euery of their afflicted brethren was: the which thing was both a singular comfort to the selues, and a speciall furtheraunce to their affaires. At the length, this also came to the Inquisitours eares: who, after that they had kept her in prison a whole yere, and there made her partaker of the like hardnes that the other prisoners were in, caused her to be brought out vpon the day of their triumph and set vpon the scaffold, where they gaue sentence vpon her, to weare the Sambenite and to be whipped about the town with like infamy and extremity as had ben vsed to other befoze, with two hundred stripes: the which was wholly perfozmed the nexte day following. Besides this, they did also banishe her the citie and the suburbs for .v. yeares, with this writing on her head. A fauourer and ayder of heretikes. Another thing also that so sore incensed the Inquisitours against her, was this: for that it was confessed vnto the vpon examination of others, she had disclosed vnto diuers citizens, after what sort the prisoners were entreated at the Inquisitours hands, as wel in their dyet as otherwise. The which example being compared with the former concerning the fact of her maister, and the punishments that ech of them had therfore, is euidence enough to shew what indifferency they vse in punishing malefactours. But to my matter.

It is a thing that hath neuer ben seene nor heard of before their tyme, that either the most vally slave, or he that endured the worst kind of bondage that euer was deuised by man, should be restrayned and forbidden the solace of song, to recreate him selfe withall in the midst of his sorrowful dumpes, to giue away fantasies, and to relieue his pensue and heauy harte with some kind of lightning. But this holy House passing and exceeding all the tyrannies that euer haue ben practised by or vpon any, deprieth the poore

The prisoners restrayned the liberty of song.



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wretches of this small solace in their greatest miseries and extremities. For if any of the prisoners beginne to sing any Psalm to the intent to ease his present grieve somewhat, or do recite any text of scripture, the more that the saying or singing thereof doth ease the seely soule, the greater matter do the Inquisitours & their officers make of it, taking it to be a great hinderance to their affaires if the prisoners be at any tyme light harted, because their purpose is to keepe them in perpetuall slavery & thraldome, without hauing any one good day in al their liues. Therfore, so soone as they heare any of the prisoners to sing or say ought aloud, by and by is there a lumme or two of the Deuill, that is to say, one Potary or other, with the keeper of the prison to commaund them silence, and to charge them in the Inquisitours names to make no countenance of mirth vpon payne of Excommunication. Which if he will to contemne and make light of, or els to laugh at (as in deede it is no better woorthy) he shall haue a bit on his tong, and be taught his obedience, will he nil he, & thenceforth be taken for a rebell and a contemner of the Inquisitours authority, and shall not be suffered to speake but in a very low note, whereof they themselves will appoint him the tune, and Solfa it before him. This is done for two speciall considerations. The one to bereue the poore soules of al kind of solace (as I sayd before): the other, for that the crafty old Syres learne by dayly experience, that such singing of Psalmes or other songes made out of the scripture, is a meruailous comfort vnto them, and a great encouraging and hartening to others their weake brethren, that lye a great distaunce from them in other prisons. There is also a third cause why they enioyne them silence, for that by song or loud speaking they might one know of an other. Therfore it happeneth many tymes that a man and his friend, the father and the sonne, the husband & the wife, shalbe all within one prison house, by the space of two or thre yeares together, and neither of them know

know of the others being there, till the time come that they see one another at the great Doome day vpon the scaffold. And vpon this consideration especially, this is wont to be one of their common questions in euery day of hearing: Whether the prisoners of seuerall prisons haue conferred or communed together, or the one know of y<sup>e</sup> others being there: & if they find it to be so, straight vpon it, they shift prisons & examine the vpon an other interrogato<sup>r</sup>y to beat one thing out of an other: if they haue had any maner of conference, or what counsell ech of them gaue to the other.

And this is the whole order of the prisoners dyet: so that such as go not to the stake, for the most part perish there, either of the greate filth and stench of the prison, or if they be deliuered thence, dye shortly after of the frenche disease, growing vpon them by reason of their corrupt and noughty diet: either els of abundance of Melancholy become altered in their wits, or at the least haue such qualie bodyes disposed to these or to some other greater maladies that they consume away by litle and litle, leading a farre more miserable life, then were any death that they could dye. For proo<sup>f</sup>e wherof, out of a number of examples, that might be brought only out of the Inquisition at Siuil, I will chuse one worthy to be reported in all Chronicles, for a speciall example of their barbarous dealinges.

Not many yeares ago, there arriued a certaine English shippe into the port. S. Lucars, which the Familiars going a bo<sup>r</sup>d vpon, to make search for religion, as their manner is to do before any man of them may be suffred to come on land, they tooke and caried with them to prison diuers Englishmen that were in her, vpon suspicion which they had on them to be professors of the Gospel, by certayne tokens and liklihoods which they espied in them, and knew them by. In the same ship there was also a litle boye not passing 10. or 12. yeares of age, sonne to a very rich merchant of England, that was owner (as they sayd) both of



## A discovery of the

the ship, and the most part of her lading. Among other they tooke also this yong child (as they pretended) for ha-  
 uing in his hands Dauids Psalmes in Englishe. But who  
 so doth indifferently vnderstand of their couetousnes and  
 noughty practises, may well thinke without any offence to  
 the holy Inquisition, that the fathers wealth was the occasi-  
 on, both of the chilles imprisonment, and of the other misery  
 that did befall him after ward. Whereupon, they made Seque-  
 stration of the ship and goods, and caried the child to prison  
 with the rest of his company, where he abode by the space  
 of 6. or 8. monthes. This child was so well brought vp by  
 his parents in vertue and good discipline, and the same tooke  
 so deepe roote in him, being belued with y<sup>e</sup> grace of God, that  
 notwithstanding his tender age and hard imprisonment, he  
 ceased not still to geue most euident tokens of the same bys  
 good and godly education: in so much, that many and sundry  
 times, but specially euery morning and euening, he did ac-  
 customably vse to lift vp his eyes to heauen, and to call vp-  
 on God, from whence he was taught to looke and hope for  
 all helpe and succour. And as his keeper espied him now and  
 then making his prayers in that sort, whereas he ought to  
 haue ben ashamed of him selfe & of his paganism, to see in  
 so tender age, such a paterne of piety and godlines before  
 his face, in steade thereof, so soone as he beheld him lifting  
 vp his eyes to heauē saying some Psalm or other prayers  
 in Englishe, now surely (saith he) this boy is become a pre-  
 ty heretike already. After the child had continued the fore-  
 sayd space in that darke dungeon (being tenderly brought  
 vp tofore in his fathers house) by reason of the moisture and  
 dampe of the prison, and of his corrupt diet, he fell into an  
 extreme sickness. Whereof as soone as the Inquisition had  
 intelligence, they gaue commaundement to remoue hym  
 thence and to cary him to the Cardinals hospitall til he were  
 recovered. The hospitall is a house that serueth for such as  
 fall extremely sicke within any of the prisons belonging to  
 the

The Hos-  
 pital for  
 the Pris-  
 oners in the  
 Inquisition

the Inquisition. Howbeit they are not delt withall there in any thing moze gently then they were befoze in their prisons, sauing only that they haue phisicke, which is allowed them bezy liberally by the Hospitall, and may tender their bodyes somwhat moze charely for their helthes sake. Neither may any man be suffred to resort to the patient, but his phisitian and the seruauents of the hospitall. But so soone as the patient beginneth to be on the mending hand, though he be not altogether sound, and perfectly whole, he is caried thether from whence he came. Mary this child being by reason of a great sicknes which he caught in his long and paynefull imprisonment, remoued into this Hospitall, became benumbed in his legs neither can any man tell any certainty what became of him afterward. Let euery man weigh now with him selfe and consider, whether it beseme these good Fathers so rudely to deale with a child & a straunger, or if there be found any such vnreasonable kind of dealing among y wild Scythians: to ouerpasse the great spoyle of the shippe and her Marchaundise with silence.

At the same very time welnigh there was a certayne Turke taken and caried to the same prison, who had voluntarily forsaken and abiured the Mahometicall impiety, and was newly come from Marrock, the chiefe Citie and head of the realme of Mauritania, into that part of Spayne y lyeth directly ouer against it, deuided by Midland sea. But sauouring as yet of that venemous licour, where with he was popsoned in his cradle, and fed withall from his infancy (for as yet he had not taken out any one lesson of Christianity for want of a teacher) and finding no faultes and worse enozmities among the Christians, then he had left behind hym among his countreimen the Mozes, supposing himselfe to be in good safety there, and therefore moze careless, happened to say on a tyme, that the Mozish law (meaning their religion) was farre better then the Christians, for the which saying he fell into the Inquisitours hands,

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who to the end that they might bring him into a better mynde, schooled and catechised hym in such sort, that he confessed in prison playnly, that from the first day of his Chriſtendome it neuer repented hym that he was become a Chriſtian, till he came within the Inquiſitours iuriſdictiō, where it greued him to ſee, force and violence, wrongs, iniuries, and tyrranny of all ſortes executed with extremity.

### *The prisoners visitation.*

**I** hath bene a custome generally receaued in all places which haue sought to be renowned by sitting in y<sup>e</sup> seat of Justice and equity byrightly & indifferently, that certayne tymes should specially be appointed for the visitatiō of prisons, to the intent that the keepers should not oppresse their prisoners, but that such iniuries as ether they had already, or thereafter might receaue should be redressed, and preuented, by the ouersight of the chiefe rulers and iudges, so oft as nede were. A thing which both conscience craueth, and the law of nature, and all policy and good gouernement, last of all God by his word commaundeth, wherein the case and poore estate of such as lye in bonds, is commended vnto vs, and geuen vs specially in charge to be considered. Wherefore, to resist a number of wrongs (besides other that come not to our eares) which the report was that the holy House had done to their prisoners, where there was no good to be done any way but one (I meane by the visitation of prison houses) marke I beseech you y<sup>e</sup> Inquiſitours, and consider ye what hipocrites they are: which in respect of their holy House & Cōsistory, with their glozious titles, and y<sup>e</sup> very name of Sāctitie, wherein they seeme to excell all other prophane & tēporall Courts, should haue bene by all reaso<sup>n</sup> more bountifull and gentle, more full of comfort and charity, and in withstanding iniuries, moſte iust and byrighte, carefully prouiding for the necessities of the poore afflicted, and duely punishing such as had wronged them any wise, either by couetous, or cruell dealing: yet were they so farre from

from doing their duties herein, that it seemeth rather their visitation was deuised of purpose to a cleane contrary end: in so much that the dayes when they keepe their visitations may be moze woꝛthely termed dayes of Doome to the poꝛe prisoners, then be thought meanes of ease oꝛ reliefe of their miseries: as it appeareth most euidently by their common maner of dealing, on such dayes, apointed foꝛ the visitation. Whereof we purpose here to make rehearsall.

The visitation of prisons is commonly once oꝛ twice e-  
uery moneth kept by the Inquisitours, a Potary, and the  
Keeper, and foꝛ the most part vpon the Sunday oꝛ some o-  
ther festiual day. The maner of it, is in this wyse. At the  
very first entraunce into the prison, the Inquisitour de-  
maundeth of the prisoners these questions: How it is with The maner  
of their vi-  
sitations.  
them: what they want: whether their keeper geue them  
any euill language, oꝛ threaten them, oꝛ vse any wordes  
of despight oꝛ reproch towarde them: if he geue them their  
full allowance in their diet duely and truly, oꝛ pꝛouide the  
shifte of shirtes, with such wordes. Foꝛ in very deepe there  
is no hope of one drop of comforte at theyꝛ handes foꝛ all  
this busines: but are onely wordes and questions of commo  
course, and speciall articles pꝛescribed vnto them to inquire  
vppon, whereunto they neyther adde any moze in wordes,  
noꝛ performe so much in deedes. As, if the prisoner be halfe  
naked, oꝛ want a couch to rest him on, and should pꝛay that  
his necessitie may be considered and pꝛouided foꝛ, they shap  
him such an answer as serueth them both foꝛ winter and  
sommer. And theyꝛ answer in sommer is thus, in very mild  
& fatherly termes: well (say they) now the wether is warme  
you may liue full well without either clothes oꝛ couch. And  
foꝛ winter in this sorte: True it is, it hath ben a great frost  
of late, but now that it thaweth and the colde is come  
downe & resolued into snow and rayne so that the ayre is  
open & cleared, you shall haue a moze seasonable time. Care  
you foꝛ the garmentes, where withall you should cloth your



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loule, which standeth in uttering the truth and discharging your conscience before this holy House: for this should be your speciall care. And here is all the prouision which they make for them, for all they<sup>2</sup> questioning at the first, and so departing as they came, they<sup>2</sup> visitatiō in the end turneth but to a iest: so that, if they<sup>2</sup> visitations were dayly, ye see all the cōfort that the prisoners should haue at these holy Fathers handes. Yet notwithstanding true it is that some suche whom they owe speciall fauour vnto, receaue some curtesy at they<sup>2</sup> hands, & easy it is to iudge who they be that find it, where coueteousnes and cruelty kepe they<sup>2</sup> Courte.

Likewise if any of the prisoners either learned or vnlearned, desire to haue some good booke, or the holy bible permitted them to reade, to the intent to passe that troublesome & careful tūne away to some profite, they shifte him off with the like answer for a booke, as they vse before to him that was naked and without garmentes. For the Inquisitour wil answer him like a graue counsellor, that y<sup>e</sup> true booke, is to speake the truth, and to discharge his conscience in that holy Courte, and that he ought to be occupied in that booke, that by recounting and recording thereof, he might lay open his woundes and sores to they<sup>2</sup> Lordships, that were most ready to geue him a plaister: & this (say they) is y<sup>e</sup> true booke &c. But if the prisoner be earnest and importunate in craving the same, eyther at that or the next visitation: he shalbe taught to hold his peace and to be answered with reason. For if he be so bold to aske what liketh him, they wilbe so good as to deny that liketh not thē. To be shorte, they seeme to be wholly bent vpon this thing of purpose, diligently to see vnto it, that the prisoner haue nothing to looke or thinke vpon, but onely his present estate in misery, that the grief thereof grating vpon him, may force him the rather to satisfie they<sup>2</sup> requestes in as much as may be. Howbeit, if the prisoner haue any frendes or kinsfolke, that are able to releue his misery by any meanes, perhaps they will send the  
Inqui-

Inquisitour some pretie present or other, to obteyne his fauour and good wil, that theyr kinsman may be somewhat moze fauourably entreated. Now, all the hardnes of this matter resteth on this poynte, to gette the Inquisitour to take it. But for any other vnder officers, it is an easie matter to bribe them, so it be done priuillie or by night: for suche fellows wil sone be corrupted. Marie their maisters make it somewhat moze deintie and straung: yea it were a thing impossible if a man would take theyr first naye. Whiche commonly is after this sorte: that this holy Courte is a Courte incorrupte that can away with bribes in no case. For sith theyr answers are but from the teeth outward, all this a doo in excusing themselves and refusing the proffer, is a plaine token that they would be content to haue it with all theyr harts. Wherefore is the Inquisitour for the most parte neuer without some of his brethren or sisters children about him, or some one seruauant to whome he sheweth speciall fauour and good will: the which seruauant must be tendered and regarded as much as him selfe. When is there also another wayter that standing by, and seing this greate a doo betwixt the Inquisitour and the other party, the one proffering and the other refusing as fast, when the party beginneth to relent, shall come vnto him immediately, and teach him a trick how to obtain his purpose, & entring talke with him without any manner of occasion, will poynte him to one with his finger, and say. Sye, see ye yender the young gentelman that standeth by my Lordes elbowe: He is my Lordes Nephue. Nowe is there none so verie an Ass that hauing made so muche a doo in temptinge the Inquisitour, but he may easely perceaue, that there is one ready to hold the poke & to receaue his proffer, though the other refused it. And so by this meanes at the length the poore prisoners get somewhat released. Wherby it is apparaunt what spirite this holy House is gouerned by, whē couetousnes is able moze to preuaile with the to further a deede of



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charity, then charity for her own sake could ever haue gotten or obteyned at theyr hands.

*The acte conteyning the publication of the Sentences.*

**T**here remaineth now the last Acte of þe Tragedy, which is the very winding vp of all that is to be done in this holy Court. Wherein both parties are pleased & haue theyr desire. The Inquisitours, in obteyning theyr prayr: the prisoners, seing the terrible and continuall torments, the subtil sleights and practises of the Inquisitours with theyr exteme and cruell dealinges grow to an end. For the do they heare theyr finall iudgments after theyr matters haue bene tossed to and fro many yeares in open Courte, and in so great an audience and assemblie, as there hath not bene sene a greater, no not in Olympus it self. This Act of Fayth they commonly call Auto. And surely good cause why. For the is the prisoners fayth tried to the vttermost, and sheweth it selfe what it is, eyther by denyng and abiuring Gods truth in open and solemne audience, or els by standing stoutely and manfully therein, in like solemnitie of shew and view of all the people, thronging together purposely. Let the Inquisitours therefore deriue the worde and descant of it as they please: we do construe it thus, as in a sence most agréable to Gods iudgement.

This acte hath many fole deuises, or to speake moze aptly, this Pascall of Gods people Peiah: that is to say, this passage out of Egypt to the land of promise, I meane from the world to God, hath his Euen, his preparation. Ioa. 13. For a few dayes before this feast, the Inquisitours vse to call into the Courte severally one after other, all such persons whose goodes are confiscate. examining the what lads or goodes they haue, and where they lie, charging them earnestly that they conceale not one iote, declaring vnto them further, that if afterwarde it can be proued that they haue kepte any thing backe, both sellonie shalbe layd to theyr charge

charge, and they also in whose handes it is found shall pay for it most assuredly. After they haue confessed y<sup>e</sup> whole truth of all they<sup>r</sup> other goods & substance, besides such as were taken & found in their owne house at y<sup>e</sup> first time of they<sup>r</sup> apprehension, and so sequestred, & that all be estreited into the accomptes of y<sup>e</sup> Eschequer, they return euery one to his owne prison agayne, being assured to lose all they<sup>r</sup> goodes howsoever they escape with they<sup>r</sup> liues.

But the right Euen is the daye nexte and immediately going before the festiuall day. For the towards night they cause all the men to be brought together into a large prison house, suche as are appoynted to be brought forth the next morow to do diuers kindes of penaunce before all the people according as it is enioyned vnto them in their seuerall sentences. This word penaunce, is a word borrowed and vsurped by them, vpon the vse of the old primitive church, for certaine penalties and punishments used towards offenders. Into an other like prison they bring all the women together likewise. But such as are iudged to death are put ech in their seueral prisons agayne, and about 9. or 10. of the clocke at night, there is sent to ech of them some pelting Priest to cary them this heauy tidings, and to be their ghostly father. And now at this last instant, the man to whom God hath geuen the spirit of constancy and boldnes, maketh his last protestatiō of his faith, to y<sup>e</sup> shame of his Confessor, & confusion of all that hellish army. But on the other part, he that hath not ben constant tofore, nor is at this present, hath now a time to cal for grace at Gods hands (the only geuer of all gifts and graces) those especiall gifts of constancy and patience. Howbeit both sorts haue much to do with their ghostly fathers: the one in maintenance of their faith now in their last holwer and most dangerous time of all: the other in hopeles entreating and praying their pardon of lyfe. Yet is there neither of them both but in that night they are occupied on euery side, sustaining (no doubt) a great temptation both in that they<sup>r</sup>



## A discovery of the

fleshe is frayle and the deuil stirring, and yet sure it is that the heauenly Father forgetteth not hys chyldren in that hower. Yea thys night wherein his members suffer such agony, may be well resembled vnto that, which God hym selfe the heade of all, suffred, both for the anguish of the patients, and the comfort that came from heauen.

The next morow by day bzeake, the Familiars and all the rest of the officers pertayning to the Inquisition, assemble together euery man to do his office about this holy Sacrifice, and do attire such prisoners as are to be brought out befoze the people euery one in his aray very curiously, in such sort as was by the sentence pronounced and prescribed. Wherof, such as stode stoutly to their tackling & defended their professiō against their detestable fallshoodes, weare the Sambenit vnto the very stake, which is a linen garment of the coulour of earth, made like to a coate armour and all to be painted with black deuils, ouer whom the manfull souldiour of Chzist triumpheth in token of victoꝝy. On hys head he hath a hat, long like a turret, whereon is pictured the image of a man burning in the fire with many deuels about him, plying hym wyth fyze and fagots. It is much after the maner of a foughten field, as I may liken it. For there is the whole skirnish, with the ouerthrow of his enemyes set for a greater gloꝝy and shew of conquest and victoꝝry. Moreouer their tongs are nipped and pinched with a cleft peece of wood which they call Mordazas, of the Latin word Mordeo to bite, because the prisoners should not make any protestation befoze the people either of their innocency, or of their belief, hauing besids this about their necks new cordes made of bentes, and their hands fast bound behind the. Wherby he declareth (in myne opinion) like a good champion (though hys desertes in other respectes be somewhat) yet that he reposeth no trust or confidence in the, but in the only and vnspeakeable mercies of God, for the confessing of whose holy name he is ready to die þ most terrible

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rible death, and so will appeare before the iudgement seat of God: whereas if God should deale with him straitly according to the letter and the law, notwithstanding all those glorious woorkes that make him so famous among men, he should well find there were nothing remayning for him in the end, but the destinie and reward of a villanous thief. And on this sort come these constant martyrs disguised, and bearing these badges: first vpon the stage, and so consequently to the stake. Likewise, they that by reuolting and denying the truth haue brought y<sup>e</sup> Fathers in some hope of their saluation, haue iudgement of death neuertheles, and are arayed in like sort, saue only that in steede of the deuils pictures, there is the image of the crosse, hating their hands bound in like sort: that as the other haue bozn the ensignes & cognisance of true faith and manly courage, so these may carry also the badges of dastardy and false faith. And in like sort do all the rest come forth, arayed as the other, and beset with like badges, more or lesse, as it pleaseth the Inquisitours to disgrace them in the sight of the people.

But at what time y<sup>e</sup> prisoners are ready to passe out of the Castell Triana where they were imprisoned, then the holy House affecteth of purpose to seeme full of pitie & charity towards them, in the sight of the common people. For after that they be disguised on this sort, and euery man set in his order as he shall issue forth, they are commaunded to pause a while, and forthwith are certayne tables spread for them as they stand, and a very plentifull breakfast in show of roasted hennies, kidde, and such like prepared, wherewith they would blind the common sort and perswade them, that they had ben none otherwise vbled in prison, beginning now at the last to make them amends for the euill intertainment which they had before. Howbeit the poore soules are in that taking at that time, that they will do the meat no great harme, and therefore those cutthrotes the Familiars which vse to gard the prisoner on ech side, do common



## A discovery of the

The order  
of the In-  
quisitors  
triumphe

ly snatch the meate from before them and deuoure it without either checke or controlement. As for the preparation, such is their russe in that triumph, as neuer was the like pompe in Persia, nor triumph in Rome comparable thereunto. First & for most go the Children of y<sup>e</sup> Colledge where the youth is brought vp at learning, who both with their apparell, and song, and array which they are kept in by certayne Clerkes that walke vp and down by the in surpluses, moue a pretty deuotion. Their ditty is the letanies: the one part of y<sup>e</sup> Quier answering an other, and y<sup>e</sup> scole of their song is, Ora pro illis. After them go such as do penance, placed as it were in certain degrées, so that such as haue the easiest punishments go next in order vnto the Children, & are to be discerned from other by these tokens: tapers in their hands vnlighted, ropes about their neckes, and Barnacles vpon their tongues, with hats of paper, bareheaded, except they put on those hats, but without clokes lyke slaues: and the better or richer man cometh alwayes hindmost. Next vnto these go they that are disguised in Sambenites, that is to say, a linnen garment shaped like a coate armour with a red crosse ouerthwart, obseruing the state & condition of euery person as is sayd before. But such as haue ben betrayed with their Orders are preferred before others both for estimation & place. Lastly cometh in the third ranke, those that are condemned to the fire: of the which sort, so many as haue refused Gods truth and betaken them selues in stead thereof to lyes, in hope of mercy at mans hand, do well deserue to go before the rest that remayned constant to the end, whom the Inquisitors place in the rereward as the fittest place for them euen in their owne iudgements, in respect of their vertue & fayth. Also, on ech hand of euery prisoner, there goeth a Familiar al armed to gard him, and besides them two Monkes or Theatini (as they terme them) attending on euery one that is ready to suffer, to perswade them tooth and naile, not to cleaue vnto that doctrine

These be  
the In-  
quites.

now

now at their departure out of this world, wherein they haue bene trayned & taught hetherto. Which wicked impportunity, is as great a grief in my fansie to him that constantly hath perseuered hetherto, as any torment that he hath endured. Immediately after the prisoners, do follow in order, as the maner is in all solemnities, first the whole state of the City which consisteth vpon Alguazile, Constables, Gouvernours of the 24. Wards, the Iudges of euery Court, the Regent of the Viceroy & Assistant, & after the a great troupe of noble gentlemen on horseback: next vnto the the state ecclesiasticall. In the first ranck of Clerks, Vicars & Curats: in the second the whole Chapter of the Cathedrall church, commonly called Cabildum ecclesiae maioris: in the third place the Abbots and Priors with their Couents: and last of all, after all these followeth the holy House, which triumpheth in deede, and is in ioly ruffe that day. Before whom as they passe, there is a way made in respect of their honours and a compasse kept, wherein the Fiscal, one that taketh no small paynes in the holy Houses behalfe towards the obtayning of this vidozy, hauing a flagge of red damask displayed in warlike fashio (for al the world) occupieth the place of the Standardbearer.

The flagge is of turkie worke, full of much good worke-  
manship, and hath on the one syde the Popes armes that first graunted the charter of the Inquisition, and on the other the Image of King Ferdinando that first admitted it, all very sumptuously embroderyed with silke and purple, & in the toppe of the Standerd is fixed a rich crosse of siluer & gilt with the crucifixe, which the people make after, more superstitiously a greate deale, then they doe after any other crosse, onely because it is the crosse pertayning to the holy Inquisition. Last of all come the Fathers them selues a very soft set pace for grauity sake, triumphantly as chiefe Emperours of that conquest. Hard at theyr heles follow the Familiars and promoters belonging to the holy House, all



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on horsebacke, as y<sup>e</sup> maner was in the triumphes at Rome for euery Captayne conquerour to haue his souldiours hard at his elbowe. After the which, come the common people hand ouer head with a wonderfull presse. With this pompe they passe from Triana where the Inquisitours prison is, to a certayne scaffold made of wood and reared vp a good height in the middelt of the high streete and chiefe of all the citie, for the Penitentiaries to stand vpon in viewe of all the people, there to heare sentence pronounced vpon them. Being come vppon the scaffold, they cause them to sitt downe, euery man and woman in the same order that he or she came in. Right ouer against y<sup>e</sup> which, there is also an other stage set vp of like quantitie, wherein is erected a stately kind of Consistorie for the Inquisitours, where they sitte in they<sup>r</sup> maiestie like Gods, with all they<sup>r</sup> trayne aboute them that followed them thither.

The maner  
of the pen-  
nauce bled  
in the pri-  
mitiue  
church.

Here it would not be impertinēt (as I iudge) to discourse a litle in comparing the Triumph of our aduersaries with the publicke Penauce bled in the primitiue Church, and set out by these Godly Bishops & Pastours in those dayes, wherein was nothing but meare Godlines sought, with a feruent and unfained zeale of the amendement and saluation of the repentantes: into the which neuer any entred but he departed thence to his great comforte, though with some shame. And his shame was for his offence, but the ease of his grief and the plaister which the pastours and preachers applied to his ruptures, was the perfect Plaister & true Sanatiue, that healed his wounded and corrupt conscience. Neither was it they<sup>r</sup> maner that prescribed the pennaunce to triumph on that day, or to send for they<sup>r</sup> bzauest sutes out of they<sup>r</sup> wardrobes, to go and shew them selues abroad in, in token of ioy and victo<sup>r</sup>y: but came them selues in mourning weede, and so likewise did the whole congregation, declaring by that outward shew of sorrow, that they<sup>r</sup> harts were touched inwardly with the sal and infirmities of their b<sup>r</sup>ethern

brethern. In so much that many times the Censors them selues haue bene seene to shed mo teares thē haue y Deni-  
tentiaries, vnfaignedly so solving the shame which the other  
susteyned (as right & reason was) for theyr misdeedes. Ney-  
ther was any of them put to any kind of death one or other,  
or so smartly scourged that by meanes of the stripes percing  
so deepe, a mā might haue seene the bare bone, nor the utter  
shame and discredite both of them selues and theyr whole  
posteritie sought hereby: but whatsoeuer was done, it was  
referred to this end, that they might recouer the good name  
agayne among the congregation, which they had lost before  
by theyr misdemeanour. As for any of y Preachers or Mi-  
nisters, none of them had any allowaunce or fees from the  
Eschequer or any one fleece or locke of wolle frō the backes  
of any of his flocke, neyther was any thing found in theyr  
houses that came by spoyle of the poore Ezechiell. 34 Esay. 3.  
V Vo be to you sheperds &c. Agaynst y which, albeit there  
be good cause to complayne and cry out presently, yet may  
there perhaps be some other oportunitie elsewhere to doe it.  
My meaning in this place is, onely to make a platte with  
out any order or fashio, that such as haue any seise at al left  
within them in this vniuersall time of ignoraunce and do-  
tage, may beginne to weigh and consider what difference  
there is betwixt these triumphes set out with such preparati-  
on and iolitie, and the publicke penaunce vsed in the Pri-  
mitiue Church which y holie House braggeth so much that  
they retayne till this day.

Thus, when euery mā hath take his place in order, one  
beginneth a Sermon which is purposely deuised much in  
commendatio of the holy House, and the cōfutation of such  
heresies as they are presently about to persecute. But the  
greatest parte of it is spent in shamefull and sclaunderous  
reproches, wherwith they charge the good christians, adding  
one trouble and grieve in the necke of an other. Which if  
they seeme to take in good parte, seing them selues set there



## *A disconery of the*

as wondering stockes to all the world and marks for them to shoute all theyr diuelish varties of shamefull & reprochful sclaunders at, either it is because they beare them of with the sure buckler of fayth: or els by reason that they haue ben acquainted therewith and theyr harts hardned with such continuall exercise, like senceles men they feele now no touch of them. When the sermon is finished, they beginne to read the sentences geuen vpon the Penitentiaries in order as euery man came, or in place as they sit, beginning with such as are to haue the easiest iudgements and punishmētts first. This part of the Acte is somewhat long, & because it is the chiefeest part, therfore it requirerth some speciall treatise, but hereafter in moze conuenient place. The Sentences being thus orderly all pronounced, the chiefe Commissioner for the Inquisition singeth certayne shorte prayers for the Conuerts (as they call them) which neuertheles must dye also: the effecte wherof is, that God would vouchsafe to extend his mercy and fauour towards them, that they may perseuer in confessing the doctrine of the Church of Rome, and die therein. Which done they beginne to sing Miserere the 51. Psalm for the obteyning of Gods fauour & mercy towarde the Penitentiaries, and that the discipline and absolutions done and executed vpon them by the Fathers, may be effectuell and available vnto them to true repentaunce. The sentences are most cōmonly these. Death without mercy: V Whipping with extremitie, that the parties eyther not at all or els very hardly escape with theyr liues: Cōdemnatiō to the galle & Forfaiture of all theyr goods, with such like penalties, wherein the good mother church of Rome extendeth her pity and compassion towarde her children, by y Inquisitours as by her meanes, thinking the profe and the effect of true repentaunce necessarily to consist therein. Now surely the whole world may see & perceauē (not alonely such as haue dronke of her cuppe) y outrageous tyranny of such Terma-  
gaunts

gauntes as haue bzagged and boasted of the selues, that they are the true church of Christ, and be occasioned therby to remember them selues and to esteeme of them as they are.

The Psalm being ended which they abuse to theyr purpose most impudently and abominably, in a plain mockery (as they do commonly all other places of scripture) the cheife Inquisitour singeth a sort of Versicles, and the whole Quier answereth them with theyr Responses, in a high & a loud note, straying theyr cunning and pipes to the uttermost. Which done, the Inquisitour of his absolute authority pronounceth absolution in a kind of note, wherein he absolueeth all such as are come home to the church of Rome (but forsaken Christ) from all theyr errors wherof they shew them selues penitent, sozasmuch as they haue swerved from the Romish church. Howbeit this absolutiō must haue none other construction, then hath the Romish absolution a culpa tantum, but not a poena. That is to say from the fault onely not from the penalty. For they must forthwith notwithstanding this theyr recantation, abide the penalties without either mercy, iustice, or conscience.

After the absolution, the Inquisitours haue yet one other notable deuise to vphold theyr kingdome withall as it were with anker & cheine cable, which is a manifest pꝛofe, that they are halfe in doubt, lest they nor theyr kingdome should not long continue. And the deuise is this: That all the people gathered together at y<sup>e</sup> time, wherof some come to see y<sup>e</sup> solemnity aboute 20. leagues of, take a solemn othe be-  
foze them and bind them selues therby, bowing the perfoꝛ-  
mance therof, that they will liue and dye in the service and  
obedience of the church of Rome, and by all meanes possible, to their power defend and maintaine it, hazarding both  
life and goods against any whosoever shal go about to ouer-  
throw it. Moreover, they make them to forswear & curse,  
whatsoever is contrary to that which the church of Rome  
holdeth and affirmeth for true. Also that to their power they  
shall

Conspiracy  
to vpholde  
the Inqui-  
sition.



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shall maintaine and uphold the holy House, and defend all the officers thereof. &c. In witnes wherof and for a further surety of the matter, they take record one of an other. And the may a man see & seely commō people, and those of higher estate and degree crouch to the earth with great deuotion, and through ignoraunce take their othes against God and his anointed, rashly & wickedly conspiring together euery man to his power to be a promoter and setter forward of the Inquisition. Now if you talke with any man about the abolishing of this monster of all wickednes and iniquity out of the world, though he confesse of himselfe and graunt in deede, that there is much cruelty & tyranny vsed therein: he will tell you a tale agayne, of his solempne oth taken and bow bowed, in open and solempne audience, and what can ye reply to him than. Mary (sir) thus. Now that certayne of the Jewes of very blind ignoraunce and superstition did bynd theselues with an oth, and made a solempne bow, that they would neither eate nor drinke til they had slaine Paul Act. 23. And these men (say we) sinne thrice so deeply as they, and therefore are lesse bound to seeke to saue their oth, so wickedly take and so vngodly. First, for that they of a blind and therefore a wicked zeale, in defence of their law, do fight against the Gospell of Christ. Secondly, in abusing and abominably prophaning the name of God, swearing by his holy name, with all their might and mayne, to maintaine an euill quarell and oppresse a better which lyeth not in the to do. Thirdly, whereas they should in tyme reuoke and retract all things begonne against God and his holy worde, they do still procede & go forward in their purpose like the stubburne and stifnecked Jewes. Can any mā conte in now & auerre y contrary? But when it shalbe most manifestly proued, that the Inquisitours haue gone about besely & of purpose to destroy the kingdome of Christ, as did the wicked Jewes, then shall it also be euident and apparaunt, that such as haue bowed this solempne oth, though it were of  
ignozaunce

Ignorance haue incurred all those three seuerall offences. Wherefore, if they will take by them selues, and learne to be wise in tyme, this wilbe one way and meanes for them to recouer their saluation. First, to consider diligently what kind of quarrell the Inquisitours do take in hand to mayntayne. Secondarily, to weigh with them selues, whether they fight vnder the Inquisitours banner for Christ, or against Christ, and so let them keepe or breake their oth, as they shall thinke good, after they haue debated the matter thoroughly. Now to our purpose agayne.

After all these things thus done and finished, if any there be among the Penitentiaries that deserue to be so serued, they are straight way disgraced: and the Bishop that ministered the orders to the party playeth that part, arrayed al in his Pontificalibus. The ceremonies used about the actual degradation (as they terme it) of him that is to be executed that day, are both straunge and tragicall. First they apparel him in his massing robes, as though he were ready to do masse, and afterwards dispoyle hym agayne of euery trimmet one after an other, vsing both dogtrickes, and termes of coniuration about euery of the ornaments, in contrariwise to that they did before at the first putting on thereof, when he entered into orders. Then are his hands lips & crown scraped with a broke glasse or some sharp knif, in token that they scrape of the oyle that he was greased withall at his first initiatio. All which is done in the full view and wonder of all the people, some pitying the poore man and some cursing him worse then Jew or Pagane, being in deede most happy if it be but for this one thing, that in the latter end of his life he cryeth abrenuntio to that greasie & stinking oyle, scraping away that Baalas mark and that Apish patch so well as it wilbe, and so departing. But such as haue not iudgement of death are disgraced onely verbaliter (as they terme it) that is to say, by word. Which is in effect a suspending from all function and reuerent during the Popes pleasure.

The manner  
of degradation.

Another ceremony they haue that in no case is to be omitted

D. y.



## *A discovery of the*

mitted wherin the holy House most shamefully and without any kind of colour in the worlde, mocketh both God & man, and all the whole company present, geuing all men good cause iustly to laugh at their folly: and that is this. In the end of their sentence pronounced vppon such as haue iudgement to be burned (their conuersion to the church of Rome notwithstanding) they adde moreouer & cause there openly to be proclaymed, that sozasmuch as the holy House mistrusteth that the party is not truly conuerted nor from his hart, but counterfayteth, and do feare therefore, least a wolfe lurke still vnder a sheepes clothing, for all his semblance of conuersion, they do geue and bequeth him to the secular power, with this humble request vnto them, to shew the party so much fauour as may be, and to breake neither bone, nor perce any skinne of his body. But such as nothing was able to remoue from their godly profession (whome they terme Wilfull and Obstinate persons, they committed to the same power, with these words. Forasmuch as we haue laboured earnestly and taken great paines with this mā, to bring him home to our mother church of Rome and can do no good on hym, but that still he continueth obstinately in his opinions &c: we therefore deliuer thys fellow to the secular power, to do execution on him according to order of lawe: yet praying them by the way that if he shew any tokens of true repentaunce, to deale as fauourably with hym as they may, with other such like speech. And what impudency (I pray you) is this? They haue already geuen sentence vppon hym that he must die, and therefore on deliuer him to the secular power to be bñt, in so much, that if they that should see execution done, should either suffer the party to make an eschape, or els keepe him and not burne him, they themselues should be assigned to supply his place: and yet they require thus much at their hands, to vse as much mercy towards him as they may. But what kind of pitie or mercy is it I pray you, that they shew vnto them  
them

these things, which bring the poore soules forth into that place dismembred & shake all into peeces in euery limme & ioynt of their bodies, with neuer a whole bone in their skin, yea the very sinewes, baynes, and guts, within the broke with their most cruell tortures, wherewith diuers haue perished presently, euen betwixt their hands: and yet wil they sue to the secular power, to breake neither arme nor legge, nor any other member, nor to draw one drop of blood on them. Forsooth it is because the harme that they haue done to the poore wretches already, is wholly within the flesh, and because they haue drawn no blood of them, either wyth knife or launce, but onely at his mouth with a fine Lawne let downe his throte, they forsooth are free from bloudshed and breaking of bones. They themselues haue entreated hym too pitifully, and without all mercy or good humanity, with exquisite deuises & such kinde of cruelty as was above measure and more then barbarous, and fall they now to entreat the temporall iudges to shew him as much mercy as may be: Perhaps these flouting marchaunts suppose that by this only shift of descāt, in praying mercy for them, they haue cleanly auoided their Canon, which holdeth the accursed and excommunicate, whosoever being of the clergy shall shed any blood, or geue any mayheme: for they can wpye away such a foolish penalty, in comparison of so great an offence, with as foolish and ridiculous a shifte. And these most impudent toyes of mockery, both the Princes and the whole people, but chiefly the temporall magistrate heareth & suffreth, without saying any thing therto: otherwise there is no man so voyd of all vnderstanding, but he may easily perceauie, that their praying of mercy and craving of fauour for the, is but a very iest, imagined, to flout all the whole company withall, and spoken the, when they meane it least. Loe here is the pitie and tender compassion, and motherlike mercy of the holy mother church, which this holy house sheweth. This also may the reader see and



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marke by the way, were he neuer so blind, that this shifte of theyrs to send such to the fire of whose conuersion they stand halfe in doubt, y is to say, lest they leaue a wolfe in a lambes skinne, is yet one of the cunningest trickes, that the holy house hath in all her bouget.

I told you befoze, that the chifest part of the Ade consisted in the reading and pronouncing of the sentences, and therfoze most woorthy the marking: sozasmuch, as they do not onely by singuler falsehood misreporste such thinges as the party vppon examination hath confessed, but also father those thinges vppon him moste deuillishly, which he neuer spake, noz thought in all his life time. And these hath the holy house deuised agaynst the party, whereof part is most filthy, parte shamefull and abominable, and part blasphemous, to the intent to disgrace his person, and to make both him and his doctrine the moze abhorred of me, and encrease theyr owne estimation and credit, as most necessary members, to scoure and ridd the world of such pestiferous persons. Whiles all this geare is in reherling to the people, they clappe vpon the parties tong a cleft pece of wood in maner as it were a barnacle, to his great and intollerable payne, so that he can answer ne gaynesay nothing in defence of him selfe and his owne innocency. For if he might be suffered and left alone, he would openly geue them the lye to theyr faces: as it hath hapened diuers times. Howbe it y controuersy wer not like long to continue. For streight way the felow should be sure to haue his mouth gagged, or his toung stocked, to teach him to be quiet, & to say nothing openly. Mozeouer, that which is the parties confession in berry deede, is so peruersted and corrupted, with the wordes so changed, and rechanged in reading, that in a maner it may be very well said for of him, that he neuer spake noz thought any such thing. Wherof I will here shew some speciall examples, because they be matters of weight, and such as can not easely be contraried, sozasmuch as the whole world seeth  
and

and knoweth them well enough.

After that all the sentences be redd, and the actuall degradation wholly finished, the Tempozall magistrate taketh them into his handes very solemnely, according as it is enioyned him by the holy house, and so conueyeth them to the place of execution, with a sorte of the deuils owne Proctours about them, calling and crieng vpon them with greate importunity to forsake the truth which they haue receaued and professed. And many times it chaunceth that such as constantly perseuer in confessing the truth to the end, doe breake theyr neckes agaynst the stake with a trice, and the they noyse abroad among the commō people, that such, and such repentantly recanted their heresies at theyr very last hower, and came home agayne to the church of Rome, and therfore felt no force of fire at all, by reason of the Inquisitioners mercy and pity extended vpon such as became conuerted. By these, and such like subtil practises, they go about to bury the truth, as though God the auenger therof were not able to raise it vp againe out of darknes and dungeons. The residue, which be not condemned to dye, are caried backe to prison agayne: and the next day after, are brought out & whipped, such as had like sentence pronounced vpon the: whereof diuers are afterward sent to the gally other remaunded to perpetuall prison, eyther to Triana the speciall prison for the Inquisition, or to some other place elsewhere altogether as euill as a prison, with this Item vnto them ere they go: that if they happen hereafter to call any thing to mind, that erst they haue not disclosed, they immediatly resorte to the holy house and declare it whatsoeuer it be: for if it be found otherwise, that they haue craftely and closely conceyled any thing, they shalbe reputed (say they) as persons without remorse of conscience, and like to be sharply and seuerely punished therfore. But the chiefeest matter that they geue them in charge is, in no case to reueale any thing that they haue eyther heard or seene during the



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time of theyꝝ imprisonment, concerning the maner of theyꝝ entreating in any respect, eyther of punishment, or imprisonment, or other wise, how and after what sorte they haue generally proceeded in Court agaynst the, and theyꝝ other fellow prisoners, but for y<sup>e</sup> time of theyꝝ being there, should take and repute them selues altogether as dead persons. For if the contrary can be proued by them, or that it come to the Inquisitours eares, that they haue vttered any of theyꝝ secrets, they shalbe take for persons Relapsed (as they terme them) and be punished with most seuerity. And the iudgement appoynted for such, is death without redemption, which surely is a deuise aboue all the rest and might woꝛst be spared. For by thys theyꝝ so strait enioyning them silēce vppon payne of theyꝝ liues, they cope them (as it were) with nedle and thꝛede, and so kepe in al theyꝝ knauery and tyzanny as sure as vnder locke & key, both close and secrete to them selues. They know full well this, that if the king who authozised them, should by any meanes vnderstand theyꝝ false play which they vse, the violence and iniury that they offer, the sclaunderous reports which they make, the wonderfull fetches, and deuilish deuises which they practise to entrappe diuers and sundꝛy poꝛe innocentes, charginge them wyth many matters, whych neyther they sayde, nor saue, nor hearde at any time, but speciallye if he vnderstode of theyꝝ couetous and cruell dealings and (as I may say) moze the barbarous, growing of that greedy desire of theyꝝ: he would (no doubt of it) turne the Inquisition on theyꝝ owne neckes, and foꝛesee the safety as well of his owne subiects, as the common weale of the countrey, and prouide for it accordingly: but chiefly he would see to the execution of Justice, wherof he is appoynted by God a lawfull Protectour, rather, then the enriching of his bagges & cofers wonne by such vnlawfull meanes. Or els, if the king slacked herein to do that apperteineth vnto him, the common people would be ready to fire them, that haue bene

bene so fierce with fire to others. Furthermoze, they labour so earnestly to bury the truth, and are so carefull lest they: cruelty should come to light, that among other great penalties which they enioyne to diuers men of worship and good reputation, and some of honoꝝ and in authoritie, after they haue kept them in prison a season, and caused the to susteine open infamy, they inhibite them the company and conserce of any other, then such as they shal apoynt and allow them: neither will suffer them to write to any friende of theyꝝ without making them priuy vnto it, that they might haue the perusing therof. They colour for this matter (forsooth) is very pretty, lest that by conference or writing of letters, they should publish theyꝝ heretical opinions. But in very deepe they drift is, lest such men as haue good frendes and be well alied, should complaine the selues and make theyꝝ mone to theyꝝ freinds & alies, of the iniuries that haue bene done vnto them, & they make meanes to y<sup>e</sup> King to enquire further of their doinges & so bying the practises of the holy House to light. Wherof this is pꝛoofe sufficient, that they vse not this kind of punishment to any of the meaner sorte, but only to them that be of good blood and parentage.

For at the very first beginning, when the maner of their Triumph first came vp and was executed vpon the Lutheranes (as they call them) they that were present at the sight and beheld the order and fashion well, were wont to write vnto theyꝝ frendes both within the Realme and abroade, of all such things as there were done and scene, especially of such as did penaunce: also what sentences were pronounced vpon them, with the causes and circumstaunces of all their other punishments and penalties. But the holy house (as dayly practise maketh euery one his craftes maister) grew so cunning in their affaires, y<sup>e</sup> straight way they beganne to smell out the matter, that it might in time turne them to some displeasure, and therewithall that y<sup>e</sup> doctrine which they so greatly detest and abhorre, might be publi-



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shed and spread further then they would wishe it , so that many, which otherwise would haue continued in their blindness still, if they had neuer heard nor sene any such reports, should be occasioned thereby, to open their eyes and vnderstandings, and to confesse aswell the doctrine it self, and receaue it, as also espy the wickednes of thē that persecute it. Therefore, for remedy of this mischeif and inconuenience, the holy house provided, by making & publishing certaine presidentes of such like reports, brief, and in such wise as were not likely to do any great harme: that who so were disposed to certifie their friends of such matters, should follow those presidents in any case: and therfore apointed certayne great penalties for the transgressours hereof, that should make their reportes in any other moze large or ample maner, then was by their order prescribed. The manner wherof was this: that after they had told who & what maner of man he was that was punished or executed, they should adde mozeouer: because he held with Lūther, without naming any of his opinions, (which notwithstanding were specially recited before) was burned, or thus, or thus punished or executed, according to the truth of the matter.

The Presidents for letters appointed by the holy House.

Mozeouer, as the holy house well may erre (albeit men now adayes are so bewitched with superstition and flattery, that they dare affirme the contrary, being ordered and guyded (say they) by h<sup>e</sup> holy ghost) so it cometh diuers times to passe, that some be causeles apprehended, some vppon very smal and light complaints, very few vppon any lawfull and sufficient information. And the greatest part, as they haue bene imprisoned in such miserable sort as I haue before declared, for a yeare, or two, or moze, til their causes were thorowly examined, at the last being tryed and found guiltles, so that necessarily they ar to be discharged, within a day or two after their great day of Triumph, they bring them into the Court, and there beginne to set on them a gayne as freshly as euer they did, willing them to vtter the truth

truth, as they will auoyd their displeasures and the extremity of law, thzeatning them the racke, and saying, that there is now come in sufficient matter by information against them. Then if any will be feared with this facing, & be brought but to vtter one word of any such matters as they are desirous to heare of, they led him straight to ward agayne, and renue their sute against him from the beginning. But if nothing can be got out of him by this meanes, nor that they haue any thing els to charge him withall, they leaue of thzeatning and fall to flattering: saying, that they haue better opinion of him then so, and therefore are resolved to send him home agayne to his owne house: for the which fatherly fauour extended towards him in sauing both his life and his goods, he is to accompt him selfe much beholding and bound to their Lordships, willing hym to perswade himselfe, that what fauour they haue shewed him already, they meane to continue towards him, for the good liking that they had of him at the very first view, but specially for the good example of pacience which he shewed during the whole tyme of his imprisonment. With these and such like Lenities the good and vpright iudges, thinke to supple the rest of his sorres that were of their owne making, and so send him home to his house at the last, with speciall charge y he be silent. Yet sometime they detaine him in prison a good while after, notwithstanding y he be found not guiltye, nothing regarding what any, be he neuer so guiltlesse, suffer at their handes, & there do keepe him closely & craftely til a day or two after their great ruffe and iolitie, that being dismissed nere about the tyme that the other are, the common people may thinke he receiued his punishment amongst the rest, though in some lesser degree, and thereby be perswaded that the holy house neuer bereth any man without sufficient information. And marke I pray you one other new found guise that these rauening wolues haue got to obtayne their pray and spoyle withall: that such persons



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as among other parcels of their punishments are condemned either to perpetuall imprisonment, either during the Inquisitours pleasure, or for a certayne season, albeit they remayne no longer in Triana that is the Inquisitours proper and peculier prison, because they shall thinke themselves quite and clere dispatched, and to haue no more to do with y<sup>e</sup> holy House: yet whersoever they be appoynted their place of abode as an imprisonment, there be spies also to marke diligently how they take the matter, and whether they put it by quietly, yea or no, or what they say vnto it. For if they be cherefull, or do any wayes make but a countenance of mirth in this time of their trouble, they shall both incurre the Inquisitours displeasure therfore, and feele a greater smart besides. They also that do remayne in such apoynted places are likewise visited sometimes by the Inquisitours, but in such sort as hath bene described of y<sup>e</sup> other and to the very same end and purpose, that is to say, that the common people might see how full of mercy and pitie they are: howbeit it is to this end, to bring them more in feare and awe of them, and of their displeasure. For the beginne they (as it were) to keepe Court & to make inquiry, both of the prisoners themselves and of the keepers, whether since their departure out of Triana they haue heard any of their fellowes say any thing touching matters of religion, who it was that did so, and what countenance other that heard it made thereunto. Also, whether any man do grudge or finde himselfe greued for any punishment that he hath endured, but especially, whether they haue disclosed any mystery or secret of theirs, or whether any man haue compassed or imagined to make an escape, with many other such like questions. And if they find no such matters, they returne as wise as they came. If otherwise there appeare any euident matter against them, the commence they their sute anew against him or the. Not many yeares ago, it chaunced in Siuil in such a like visitation, that a certayne prisoner

ner, after he had remayned in prison for certayne yeares at the chiefe Inquisitours pleasure, whose name was Licenciato Gasco, made very earnest sute vnto him for his discharge and deliuerance thence. This Gasco was a man wel learned in both the lawes, as it seemed, who straying him selfe to speake somewhat wisely, made this graue and goodly answer vnto him, passing all wisdom or good religion. Now Sirs (saith he) you must take your affliction patiently, for here you suffer for the sinnes of the people, & for ours as well as for your own. Howbeit I will moue y<sup>e</sup> rest of my Lords in y<sup>e</sup> matter, & what may be done, shalbe done. But vpon these and such like foolish and blasphemous speeches, neuer any Comissioner made inquiry: & thus departed he out of the Parler wherin he had made such a clerke, lyke pece of worke to the poore prisoners in way of consolation, and so like a gay diuine, casting a word out to the keeper very solemnly, and charging him by vertue of their Office to looke to the narrowly, that none eschaped. For if there did, he should both seeke them at his own charge, and be punished besides for his negligence, in looking so slenderly to his duty.

*The interpretation of the sentences.*

**T**here be also certayne speciall termes which the holy house vseth for euery kind of penaunce seuerally. Wherin, seing there lieth also some secret mystery, it shall not be greatly impertinent to declare them in this place, expounding them after the Inquisitours owne sense and vnderstanding. First, concerning the iudgments, some are to be burned quicke, and that is for such as haue constantly persevered vnto the end, in the confession of a pure and perfect sayth: and these men they call obstinate. Other are to be burned also, but after they be dead, being first strangled at the stake. Such are they that being once wonne by theyr owne frailty and weaknes, haue bene content to submitte them selues vnto the Inquisitours, and to soth whatsoever



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the other will say, and yet haue by certayne euident and sufficient tokens, geuen the Inquisitours good cause of suspition, to thinke that they remayne the same in heart still, notwithstanding theyr mouth hath confessed the contrary. After the same maner are diuers also of the former sorte, whom they terme obstinate, strangled ere the fire be kindled, to make the people beleue, that so soone as they were sett to the stake, they abiured & renounced all theyr heresies, & returned to the holy mother church of Rome. But of these I haue made mention befoze. An other sort of sentences there are that haue a shew of moze mercy, which they call reconciliations, because such as haue renounced the truth are as it were purged and censed by doing that penance in way of satisfaction, and therby receaued agayne into the very bosome of the Romish church. Such for the most part, carry in theyr handes tapers vnlighted on the greate day of theyr Triumph, with ropes about theyr neckes & Sambenites vppon theyr backs aboue theyr other garments, as badges and tokens of guilte: & these they weare eyther during life, or for some other certeyne number of yeares, or ells are close kepte and shut vp in some monastery, or some other priuate places, wherof as there be sundry sortes, so are ther likewise seuerall names. Some are Perpetuall without redemption. Some only Perpetuall. Some for a certayne season: the which being expired, they must notwithstanding remayne there still, during y<sup>e</sup> Inquisitours pleasures: and some be no longer limited at the first then during the pleasure of the chiefe Inquisitour, the Generall they call him, because he is chiefe iudge aboue all other Courtes of the holy Inquisitiō throughout y<sup>e</sup> whole realme of Spaine: there be also some at the pleasure of the inferiour iudges that gaue the sentence, in theyr owne Courtes and priuate iurisdictions. These diuersities of prisons are like the properties of purgatory for all the world, for excepting as well certeyne cases in matters of penance, as also degrees  
of

of affinitie and bloud in cases of mariage. For they are deuised to gleine all the money out of the poore Penitētiaries purses, moze or lesse, according to the quality of the offence, and after the rate and proportiō of the penalty assessed on ech of them therfore. And al this (forsoth) must be vnderstood to procede from the Inquisitours owne clemēcy and mercy of theyr owne mere good will, by the onely meanes wherof the party that otherwise must necessarily perish for abiuering the truth, may stand in state of grace agayne, and be in possibility to recouer his owne saluation.

When iudgment is geuen to weare the Habite, (for so they cal the Sambenite by a moze clenly terme) and to perpetuall prison without bayle or maynprise, it is to be vnderstode, that there is no talke to be had of any remission therof, til the party haue woꝛne that garment and suffered imprisonmente, the space of whole nine or ten yeares excepte the party haue so good happe, as by meanes of his frendes to obteyne his pardon at the kinges hand, who onely may by his prerogatiue pardon it at his pleasure. But after the expiration of those yeares, vnles the party haue geuen some cause of suspition againe, the chiefe Inquisitour is commonly wont to remitte the residue, howbeit with great crouching first, and with much entreatie.

When they adiudge a man to weare the Sambenite and to suffer perpetuall imprisonment, without adding any moze, it is commonly taken for 3. yeares if the chiefe Inquisitour do so thinke good: vppon whose pleasure it resteth eyther to geue the prisoner his dischardge after those 3. yeares or ells to his perpetuall ignominie, there to deteyne him al his life long. But when they say, that a man shal weare the Habite and suffer imprisonment so many yeares or moneths, so soone as that certayne time is expired the party is set at liberty, except it be added mozeouer besides the limitation of time certayn, that it shalbe further referred to the discretion & appoyntment of the Inquisitours. The which



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classe, they commonly vse to put in the latter end, in *h* winding by of al, to choke men therewith, to make them thinke them selues much bound to them while they liue, for releasing the same. But if the sentence be, to weare the Sambenite with imprisonment during the chiefe Inquisitours pleasure, it is leste to theyr discretions to pardon or punish accordingly, as they shall thinke good. In summe, how or after what sorte soeuer their sentence be, the matter is wholly referred to them and to theyr ordering.

Now, the meanes to redeme this imprisonment, and to dispense with the wearing of these robes, is the more common and ordinary, by reason that the king hath in his Courte diuers young gentlemen, to whome in respecte of theyr seruice, he vseth to graunt pardons for those matters. Then, such as get the graunt herof, do commonly make inquiry for such persons as are therunto adiudged, who they be, and where they remayne, to the intent to make their market of those pardons to theyr most aduantage, as they can agree of price eyther more or lesse, respecting alwayes, both the ability of the person, and the quality of the sentence. For such as had iudgment without redemption, pay more: other for release of perpetuall imprisonment, lesse: other for certayne time and during the Inquisitours pleasure, lesse agayne: and least of all, that which onely resteth vpon the discretion and will of the Iudge. Also, at sometimes the king of his like liberality and gracious goodnes, vseth to graunt vnto diuers, such money as should be leuied for pardon of the Sambenite and other punishment, towards the redeeming of theyr brethren and alies, being take prisoners by the Turkes or Mores. And yet, whosoever sueth vnto *h* king for any such pardon, must first in any case make the Inquisitours and the Clerks or other officers of that Court his friends: otherwise, both the kings owne charter, and the payment made by the party besides notwithstanding, they will auoyd him by hook or by crooke, and tell him playnly,  
be

be it the king or the Pope him selfe that graunted the pardon, he must be better enformed how the case standeth ere he may departe so lightly. When, if the matter be brought to that passe, it is an easy thing for them to imagine, that the party is not so cleared, but that there was good cause a while to make a stay.

But when any hath iudgement of Imprisonment during the chiefe Inquisitours pleasure, who for certayne secret occasions to him knowne will not be entreated, and yet can not well with honesty repulse the suiters, albeit he do them manifest iniury to detaine the so long, he will conuey the matter full cunningly, saying that he is content to referre it to the Inquisitours by whom the iudgement was given. And when the party resorteth to the, then straight way is he posted ouer from them backe agayne to the high Inquisitour, alledging that the determinatiō hereof belongeth vnto him, & so by meanes that one of the vnderstandeth the others meaning, they dally and prolong the poore mā's imprisonment, driuing him of from day to day, so long as it pleaseth them. In like maner, when the punishment is limited by the inferiour Inquisitours. For when they are loth to be entreated, they passe it to the high Inquisitour & so one of them serueth another: and therefore excepte the party go cunningly to worke & bribe either the Clerke or some other Officer of the holy house, & that with no smal gubbe, and there beginne the ground of his sute, all his labour and cost bestowed vpon the redeeming of his imprisonment is quite lost. But if any of the Inquisitours or any chief Officer of the Court do make intercession for the party, then straight way the other vnderstand, that it is done vpon some such speciall occasions as they know, whereupon the suiter is moued to pitie the state of the poore prisoner, specially if he vse the ordinary wordes knowne and vsed among themselves in cases of petition. Which is on this sort. My very good Lordes, my humble sute to your good "

D.i.

Lord



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„ Lordships is, that such a prisoners cause may be fauoura-  
„ bly considered, of whose good life and conuersation, but spe-  
„ cially of his pacience in the tyme of his imprisonment I  
„ haue bene sufficiently and substantially enformed. Here are  
„ intermedled two or thre wordes in his commendation, but  
„ moderately, lest it should be thought that he were to care-  
„ full ouer him: The conclusion the is, that it would please  
„ their Lordships to determine, whether the party shalbe re-  
„ leased yea or no. And of such as escape thus hardly thzough  
„ the breares, it costeth some the one halfe of their goods: some  
all: and some a pece, as it pleaseth the Inquisitours to deale  
with them. For they are perswaded this to be the nighest  
way to bring them home agayn, that are any thing gone  
astray or become aliens from the fayth. Or perhaps the  
holy house thinketh it to be against Gods forbod, that an  
heretike should haue wherupon to liue. Or els bylyke,  
they haue found out an Aphorisme for their purpose: that  
as a surfeter must vse a tēperate and a thinne diet: so must  
an heretike also be kept lowe, lest he swell and grow vp  
therein, and therefore take it for a soueraigne medecyne  
to keepe hym so hungry that he must be fayne to begge  
hys bread.

Moreover, of these (as is abouesayd) some haue iudgement, besides the wearing of the habite and suffering imprisonment, to be also whipped. Some both to be whipped and after ward set to the Gally. But these sharper kinds of punishmentes, they commonly vse to straungers, be they neuer so small offenders, to be euen with them this way, because they make so light of wearing the Sambenite, for most of the make but a iest of it. And all these procede from the Inquisitours owne mercy.

The last & least penalty is appoynted for such as in their iudgementes haue committed but a light offence: that is, to be brought vppon the scaffold bareheaded and without any cloke, hating in his hand a waxe taper: whereof some are

commaunded to make Abiuration ex vehementi: some ex leui. Abiuration de vehementi they call, when it appeared not in the hearing and debating of any mans cause, what is certainly to be determined, for want of sufficient p<sup>ro</sup>ofe, and because h<sup>e</sup> party him selfe confessed nothing that deserued any maner of punishment. Therefore, vppon such a fellow, whom they may neither by iustice condemne for an heretike, nor of their consciences can absolue and set at liberty, specially hauing some apparaunt tokens of scarce good belief, they geue sentence vppon him as vppon one vehemently suspected: and so according to their suspition, they cause him to abiure. And such a mā being after ward found guilty, be it in the least tittle of papistr<sup>y</sup>, they take for a relaps and condemne to h<sup>e</sup> fire. Abiuration de leui, is much after the same maner, but that it is enioyned vppon smaller offences in their iudgements, whether the matter hath bene apparaunt or no. Notwithstanding, no such person though he be taken with the same maner agayne, shall be reputed for a relaps or haue iudgement of death therefore: albeit the qualifving of the second offence, that is to say, the iudgement and estimation thereof, be referred to the Inquisitours. And this kind of abiuration is for the most part v<sup>u</sup>sed in other matters, the concerning Luthers doctrine, as for exāple, fornicatio (for sooth) betwixt single persons, as though it were no sinne: therefore, it is accustomedly punished but as a trifling toy, by carying of a waie candle, and by abiuration de leui. Yet at some tymes they punish this sinne with the whippe, and that very extremely, but if the party offend a thousand times after, so that he put himselfe vppon the Inquisitours mercy, he is sure neuer to die therefore.

Loe, these be the goodly meanes wherby these good fathers bring into the right way the weaklings, as Paul termeth them. And thus much concerning their deuilles practised in the Inquisition, till the time come that we may see the fall of that arke of Iniquity with the hidden secretes



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and misteries thereof further disclosed, and all those things fulfilled and accomplished which in time (no doubt) must be reuealed and come to passe vppon this holy Inquisition, these good Fathers, and their holy House, finally vpon the whole man of sinne, which God threatneth by his prophet shall fall vpon al such wicked hypocrites, which to the ouerthrowing of Chzistes kingdome, and the vtter defacing of his glory, like shameles men, most wickedly do pretend the defence, and zeale, and the earnest aduancement of the same. *Malach. 2.* And now to you this precept (saith he) o ye Priestes. If you will not geue care, nor purpose in your hart to geue all glory to my name (sayth the Lord of hostes) I will curse you, yea I wyll curse your blessinges, nay I haue cursed them already, because ye do not cōsider it in your hart. Behold I wyll destroy your seede, and wyll ouerspread your owne faces wyth the filth of your solemnities, and it shall cleaue fast vppon you, and you shall knowe that thys commaundement toucheth you onely. Repent ye.

*Certayne speciall examples wherein a man may more playnely see the trecheries & legier du maynes of the holy Inquisition in very practise and exercise.*

**H**ere haue I thought good to annere certain special examples of theyr practises: wherin a man may euidently see a great sort of theyr trecheries heaped and shuffled together ouer and aboue such, as I haue heretofore made relation of in theyr special places, to the end that theyr cruelty in the execution herof, with theyr vninsatiable couetousnes, and all other abominable iniquity in the peruertering of all good lawes, may be liuely described and (as it were) painted in tables, and set forth to the shew, that such as do behold the may take the full view therof. And partly I do it for theyr sakes, who for the professing of the gospel, and the abuyring of an abominable religion, haue bene ouertaken by the same meanes

meanes seruing these holy Fathers in steed of a bouty to pray and ravin vppon, because I thinke it expedient for the church to continue some memoꝝ therof. Now therfoze, let all Chꝛistendome ope theyꝝ eyes, that they may know and discerne these rauenous wolues, Lions, & Dragōs, the very generation of Vipers whom (notwithstanding theyꝝ tyranny) they haue till this day had in greate reputation and honozed as Gods, to the greate decay and vndoing of all Christian common weales: that learning to know them, and stripping them out of theyꝝ clokes of piety and Godlynes, wherof they haue gotten speciall commendation, they may banish them al Chꝛistendome ouer. But as for any examples wherof I meane presently to make reberfall, they are taken out of one onely Court of the Inquisition holden at Siuil, whose secrets alone the reporters hereof were able to disclose, hauing had the most part of them practised vppon them selues. By relation wherof, a man may haue a pꝛety gesse, what a number there would be if a man should likewise course ouer all þ other Courts of Inquisition thꝛoughout the whole realme of Spaine. Neyther are these that hereafter ensue, or the other reported befoze in my whole treatise, of any long collection: but all within the compasse of 6. or 7. yeares next after they began to persecute the Lutherans that grew by in Spaine in great multitudes vpon a suddayne, specially in Siuil and valladolit, which was from the yeare of our Lord God 1557. or 58. til ann. 1564.

About the which time there was apprehended for religion and brought befoze the Inquisitours of Siuil, a certain Englishmā whose name was Nicholas Burton, a very godly man, whom after ward they burned for that he cōtinued constant in his pꝛofession and beliefe, detesting vtterly all theyꝝ wicked and abominable religion vntil his liues ende. Immediatly after his arrest, all the goodes and merchandise which he bzought with him into Spaine by way of trafficque, were according to their common vsage seised and ta-



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hen into the sequester : among the which they also roled bp much, that appertayned to an other English marchant, wherwith he was credited as Factor. Wherof so soone as newes was bzought to London, as well of the imprisonment of his Factor, as of the Arrest made vpon his goods, he sent his Atturney into Spaine with authozity frō him to make clayme to his goods and to demaund them. When his Atturney was landed at Seuil and had shewed all his letters and writings to the holy House, requiring them that such goods might be redeliuered into his possession, answere was made him that he must sue by bill, and retayne an Advocate (but all was doubtles to delay him) & they, forsooth, of curtesie assigned him one to frame his supplication for him, and other such billes of petition, as he had to exhibite into theyr holy Court, demaunding for ech bill 8. rials, albe it they stode him in no moze stead thē if he had put bp none at all. And for the space of thre or four moneths this fellow missed not twice a day, attending euery morning & afternoone at the Inquisitours Palace suing vnto thē vpon his knees for his dispatch, but specially to y<sup>e</sup> bishop of Tarracon of whom I made mencion befoze, who was at y<sup>e</sup> very time chiefe in the Inquisition at Seuil, that he of his absolute authozity would commaund restitutio to be made therof: but the bootie was so good and so great, that it was the harder to come by it agayne. At the length, after he had spent whole foure moneths in suites and requests, & all to no purpose, he receaued this answere from them, that he must shew better euidence and bring moze sufficient certificates out of England for p<sup>ro</sup>ofe of his matter, then those which he hath alredy p<sup>re</sup>sented to y<sup>e</sup> Court. Wherupon the party forthwith posted to Londō, and with all speede returned to Seuil agayne with moze ample and large letters testimonialls and certificates, according to theyr request, and exhibited them to the Court. Notwithstanding, the Inquisitours still shifted him of, excusing them selues by lacke of leysure, and by occupation in greater and moze weighty affaires, and with such an  
swer

flowers delayed him whole other 4. monethes after. At the last, when the party had welnigh spent all his money, and therfore sued the more earnestly for his dispatch, they referred the matter wholly to the Bishop. Of whom, when he repayed vnto him, he had this answer: that for him selfe he knew what he had to doe: howbeit he was but one man, and the determination of the matter appertayned vnto the other commissioners as well as vnto him: and by thus posting and passing it from one to an other, the party could obtaine no end of his sute. Yet for his importunite sake, they were resolved to dispatch him, but it was one this sorte: One of the Inquisitours called Licentiate Gasco a man very well experienced in these practises, willed the party to resort vnto him after diner. The fellow being glad to hear these news, and supposing that his goods should be restored vnto him, & that he was called in for that purpose to talke with thot her that was in prison, to confer with him about their accōpts, the rather thzough a litle misvnderstanding, hearing the Inquisitour cast out a word, that it should be nedefull for him to talke with the prisoner, and being theruppon more then halfe persuaded, that at the length they mēt good faith, did so, and repayed thether about the euening. Immediately vppon his comming the Jaylor was forthwith charged with him, to shut him vp close in such a certayne prison, where they appoynted him. The party hoping at the firste that he had bene called for about some other matter, and seeing him selfe contrary to his expectation, cast into a darke dungeon, perceaued at the length that the world went with him farre otherwise then he supposed it would haue done. But within two or thre dayes after, he was brought forth into the Court, where he began to demaunde his goods: and because it was a deuise that well serued theyr turne, without any more circumstance they bid him say his Aue Maria. The party began and said it simply and plainly one this sorte, after the English fashion Aue maria gratia plena



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dominus tecum, benedicta tu in mulieribus, & benedictus fructus ventris tui Iesus. Amen. The same was written word by word as he spake it: and without any more talke of clayming his goods, because it was bootles, they commaund him to prison againe, and entre an action agaynst him as an heretike, forasmuch as he did not say his Ave maria after the Romish fashien, but ended it very suspiciously, for he should haue added mozeouer: Sancta Maria mater dei ora pro nobis peccatoribus, by curtalling whereof, it was euident enough (say they) that he did not allow the mediation of Saints. Thus they picked a quarel to detain him in prison a longer season and afterwards brought him forth into their Stage disguised after their maner: where sentence was geuen that he should lose all the goods which he sued for, though they were not his owne, & besides thys suffer a yeares imprisonment. His name was Iohn Frantoun a citizen of Bristovv.

In the confiscation of goods, it is neither any great noueltie, nor a thing so rarely sene in this holy house that straungers goods should be also seised among other mens. Otherwise (say they) it might easely be wrought, if they should geue care or credit to such allegations, that many by meanes therof might coulour their goods vnder an other mans name, and by some false & forged Certificates proue the to appertain to other men & so defraude the kings Exchequer. For remedy whereof, and for the better auoyding of al couins and collusions, the holy House thinketh it the safer way to offer wzong then to suffer any. As within these fewe yeres there arriued at Smaile a certaine rich Marchant straunger whose goods were afterward confiscate for religion. Among the which they seised a very faire and a goodly ship, such one, as by all mens iudgements, there neuer road a better nor a fayrer vpon y riuer. The party brought sufficient proufe that the ship was none of his owne, and yet notwithstanding the Inquisitours found a meanes that the  
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last went on their sides, so that the ship fell out in triall to be theirs. And this marchauntes name was Reuchino.

Whereouer in the same Court of Inquisition at Siul, there was one of the citizens, a very godly and a vertuous man, seuerely persecuted by the Inquisitours for religion, howbeit not executed therfore. And among other of his punishments, this was one peece: that all his goods wheron he liued and maintained himselfe, reasonably well and honestly among his neighbours, should be wholly confiscate, and he committed to close prison for ten yeares. Wherein, after he had remayned by the space of two or thre dayes, liuing there full barely (God wots) of a poore stocke, that diuers well disposed persons had gathered for him of their deuotiō, hauing sometime liued in reasonable good estate, one of the Potaries of the Inquisition, came vnto him with a bill signed and subscribed by the Inquisitours, charging him to pay to the Potaries hands. 130. ducates for his commons and other expenses, during the time of his aboad in Triana their prison for the Inquisition. The party made aunswere (as the truth was) that those good Fathers had taken from him all that euer he had, so that nothing was left him, and wher nothing was, they could haue nothing. Howbeit this aunswere contented not the Inquisitours, but they sent the Potarie vnto him once agayne, streitly charging hym either to pay the money out of hand, or els to be remoued from that priuate place, and caried to the cōmon iayle, and there to remaine til he had discharged it. What mad soles were these, to confiscate all his goods, and charge theselues by accompt for them into the Escherquer, not foreseeing to demaund allowance for his charges?

About the same time welnere, the House of Inquisition at Siul apprehended a certaine noble woman whose name was Ioanna Bohorquia the Lady and wife of one Francisco varquio, a noble gentleman, & baron of Higuera daughter to one Pedro Garcia xeresia a very rich citizen of Siul



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The cause of her trouble was, for that a sister of hers called Maria Bohorquia, a very vertuous virgine, and one that afterwards was burned for her profession and faith, had confessed in the extremity of her torments, that she had conference with her sister in these matters of religion diuers times. This Lady, when she was first committed to prison, was gone with child wellnigh halfe a yeare: in respect wherof, neither did they shut her vp so close, nor dealt with her otherwise so hardly, as they vsed to deale with others, for the regard of that that was within her. Notwithstanding within foure dayes after her deliuerance, they tooke the child away from her, and the vy. day next after, they shut her vp in close prison agayne, entreating her in all things as they did the other prisoners, and with as much cruelty as they vsed to any: in so much that in all her miseries the only comfort that she had, was, of the good company of a certayne vertuous mayden that was her fellow prisoner for a time, but afterwards sent to the stake. Unto whome she bare suche good will, that being on a tyme carried south to the racke and recarried to prison, she strayed thereon and so shaken in peeces, that hauinge a bedde of flagges whiche serued them both to couch on, more paynesfull a great deale then easfull, whereon she tumbled her selfe, so well as she could (though hardly God wots and to her great payne and griefe) the good Lady being not in case able to do her any other good, yet did she inwardly shewe singular tokens of loue and compassion towards her. The same mayd was scarce recovered, by her ioynts well knit agayne, but the sayd Lady was likewise carried out to be serued in the same sort, and was so terribly tormented in the Burrie and Trough that by reason of the exceeding strait strapping of the stringes, percing to the very bones of her armes, her thighes, and shinnes, she was carried to prison halfe dead and more, the bloud gushing out of her mouth amayne, and in so great aboundaunce, that  
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it could not be otherwise, but that somewhat was broken within her body: but after viij. dayes God deliuered her frō these rauening Lyons, and set her with himselfe in euerm-lasting rest & peace. The bruit of which fact y<sup>e</sup> Inquisitors laboured earnestly to suppress, lest it shold be noised abroad among the cōmon people, that they had so villanously torne in pēces this tender Lady vpon the racke: but the beholders of this their ttranny could not hold it in. Now surely, if she had ben a witch, or a traytor to her husband, or a murderer of her owne children, and the temporall Magistrate had dealt so with her to make her confesse these horrible factes, what tyme he were to geue vp his accomptes (as y<sup>e</sup> maner is) he should pay for it full dearely, if so be y<sup>e</sup> he had thus cruelly and without all reason entreated any person whatsoeuer. Yet the holy House is not to yeld accompt of any such matters, but may racke to death euē such, whom they themselues after moze precise & exact p<sup>ro</sup>ofe, do acquite for innocents, & eschape scotfree therfore, as it came to passe in the example of this vertuous lady. For being one of such estate, & of so good name & fame that they must necessarily yeld some accompt of her case vnto the common people, and were destitute of p<sup>ro</sup>oufes sufficiēt (though they had left no deuise or policy vnpractised, that they could imagine) seeing the matter so apparaunt to all the world, that by no means it could be dissembled: therfore, the very first day of they<sup>r</sup> next Triumph, they caused they<sup>r</sup> sentēce which they had geuen vpon her to be opely read there vnto the people one this wise: Forasmuch as this Lady died in prison (without shewing how or by what meanes I warrant you) and vpon diligent hearing and consideration of her cause is found innocent: therfore, the holy house doth wholly acquite and discharge her of all suites and quareles commenced against her by the Fiscal, and doth restore her to her former estate of estimatiō and honour, absolving her clearely from all guilt and crime: and therupon do command, that restitution be made of all such goods as were seised into the



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Sequestre vnto y hands of such persons as haue right & title therunto &c. Thus, after that they had most beastly murdered her one the racke, they made her this goodly amends to denounce her not guilty. God will one day (no doubt) aske an accompte of this theyr beastly and barbarous tyzanny, with they maintayne it by the same power and authoritie in earth, which he hath ordeyned, for the reuenge of these and such like iniuries.

Notwithstanding, in the yeare of our Lord God 1563. it happened that the holy house was aduised and fully bent to lay theyr baytes and spread theyr nettes in certayne quarters there: but if they had not vppon better aduise ment after ward, wound them vp agayne, they them selues bna- uares had geuen Rome such a gird, as I beleue all the Lutherans hetherto haue not geuen it a greater. And thus it was. There were certayne persons that were moze busy a great deale, then I beleue they had thanke for, which found great fault with a foule company of Monkes and other religious men, for abusing theyr Auricular confessiõ, vnder the colour therof, masking with honest matrons and maydens that resorted vnto the, making it a meanes to bzeake theyr sutes by, and to compasse theyr purposes. The which thing the holy house thought in dede worthy of consideration and redresse. But forasmuch as it was a hard matter to know who were these iowers and brokers, where none was appeached specially and by name (as it hapeneth in a matter wherin a multitude offendeth) they caused proclamation to be made thzoughout all the churches within the prouince of Siuill very solemnly, that whosoever knew of theyr owne certayne knowledg, or had heard by report of others, of any Monkes or other religious or spirituall persons (as they call them) that had abused theyr holy sacrament of Confession, to any such abominable actes or enterprises, or that any other godly father had dealt in any such like sort with any of his Christ childezen, that every such person

person and persons priuy to any such matters, should come in within 30. dayes and signify it to the holy House of Inquisition, enioyning mozeouer very great penalties for such as should refuse or contemne to come in accordingly, and to make declaration, what they were able to say: The proclamation was no sooner made & published, but there came such a number of women, onely inhabitauntes within the city of Seuil to complayne of theyr ghostly fathers, that 20. Notaries, and as many Inquisitours would not haue suffised to take the names of such as came in and entred theyr complaynts: wherfore, the Inquisitours, hauing moze to do then well they could dispatch, gaue them other 30. dayes to come in and do the like. But because so litle time would not serue (they came in so thicke) they gaue them so much moze respite agayne the third time: and after that the fourth, and there they were enforced to lay a straw. For very many honest matrones and of good calling, partly of a foolish feare and superstition, lest they should be excommunicated, and partly in respect of theyr hus bandes whome they were loth to offend and bying into a Jealousie or suspicion of theyr honesties, kept them selues at home, thinking to espy out some better oportunitie to speake with the Inquisitours apart. Wherupō they attired the selues with bailes or mufflers after the maner of theyr countrey & went to the holy house as priuily as they could. Notwithstanding theyr hus bands did so narrowly watch them during all the time of this appeaching, that they could not possibly passe so priuely but diuers of them were espied, wherby they occasioned theyr husbands vehemently to suspect theyr honesties. On the other side it was a ioly sport to see the Monkes and friers and priestes go by and downe hanging downe theyr heads, all in dumpe and a melancholy, by meanes of theyr guilty consciences, quaking and trembling, and looking e- uery how when some of the Familiars should take them by the sleue, and call them Coram for these matters. In so



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much that a number feared lest as great a plague were come among them, as the persecution that was so hote about that time agaynst the Lutherans. But y<sup>e</sup> Inquisitours perceauing that these matters thus purposed, would sound not onely to the great hinderaunce of them selues, but also turne to the decay of the whole church of Rome, and that this onely enterprize of theyrs, if it should go one and take effect, would be enough to bring al theyr spirituality into vtter hatred and obloquy, but specially tend to the discredit of theyr auricular confession, which begā already to be but of small accompt, although it was a matter that otherwise deserued both straitly to be examined, & seuerely to be punished: yet did they in time take it vp, and made a stay therein, contrary to all mens expectations: winding vp all these matters wherof the Court was now orderly and lawfully seised. And as the report was, the Monkes and priesstes made a common purse, and with a good round summe graunted the Pope in the hand, so that he was content to graunt a generall pardon to all the whole company of Cōfessours of his fatherly loue and affection towards them, remitting al offences done or committed by them, and commaunding the Inquisitours to surcease from proceeding any further, but wholly to suppress such things as were passed already not suffering them in any case to come to light. Howbeit those that are priuy to the Inquisitours dealings, say it is an vnlikely matter, affirming, that if y<sup>e</sup> Pope should make any such graunt, yet is the holy Inquisition of such preeminence, that if they take in hand any matter of weight, they will not surcease vppon the Popes inhibition or countermaunding, and that it is oftener sene, that theyr authority preuaileth agaynst the Popes, then his agaynst them, as by thys ensample following may more playnly appeare.

Not passing two yeares before this, the Bishop of Rome had by a like foolish part and vnawares cut the Inquisitours  
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combes, by publishing a generall Iubilie which they call a generall charter of pardon, for the safety of all Christendome, because Christ by like did not sufficiently provide therfore: besides a number of other pardons and indulgences for such as were suspected to be Lutherans: so cunningly can this fellow make a gaine of the Gospel to himselfe. And wheras he cannot auoid the dart that Christ hath sent into y<sup>e</sup> world to plague him withal, but that he must be stricken therewith, he ceaseth not to turne it some way to his owne aduantage. The wordes of the pardon were these: That who so in time past had bene a Lutheran and would forsake that sect, might be absolved thereof by his ghostly father. An old deuise of the deuill, that in as much as there arose about the same time great trouble in Spain, but specially in Seuil the chiefe city therof, and that a number of fended therein, and beganne now to shrink from them, they might the more quietly and with lesse daunger keepe them in obedience, going about to winne them by a kind of clemency and mercy though fained and counterfeit, rather then by dealing with them streitly or seuerely. Howbeit, here was nothing found faute withall saue only the preiudicing of the holy House, wherof, as it seemed, the Pope had no great regard. Whereupon, they of the Inquisition being somewhat moued, by reason that that one onely clause had lost them a good bouty contemned the Popes pardon and resisted it with might and mayne, commaunding peremptorily that no such pardon should be published, as should turne the holy house to any preiudice: by meanes whereof neither was it receaued ne proclaymed. Doe here may a man see Satā deuised against himself, and perceauē thereby, that this denying of y<sup>e</sup> Popes absolute authority, which these good gentlemen punish in others with fire and sword, as being a necessary article of our belief, is but a nose of waxe, which they turne what way they list: so that it serueth them rather in stead of a trap to entangle vs withall,



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then accompted of, as any article of our faith, in the obseruation whereof consisteth our saluation.

The property of euery tyrant is, specially to hate both mercy and truth, and to vse all cruelty and extremity that may be: or els to seeke vtterly to be hated, whē he seeth there is none other meanes to vphold him. As it was sayd sometyme by one: Whom men feare, they do but hate. And truly, if a man be disposed to marke them well, he shall easely perceue, that there hath ben hetherto no tyrant, that hath more duely obserued these lawes, nor executed them more cruelly, then this holy House hath done, deuising to do all iniury and extremity that possibly they can, onely to bying men in feare and awe of them: so that they seeme to desire nothing so much as this: that all men may feare them, hate thē who dare, soz as much as they punish trifling toys & matters of no impoztaunce, yea such as are scarce blamewoorthy, most seuerely and beyond all measure, as by the ensamples here ensewing may appeare most manifestly.

At what time their church was in so good & quiet estate, that the Inquisitours had leysure enough to take their pleasure abroad, it chaunced that the Bishop of Tarracon high commissioner in the Inquisitiō at Siuil (of whose holines I haue made mencion befoze) walked in a sommers day for his recreatiō by the swete gardens that stand by the Riuer Guadálqueuir, accompanied with al his traine & in his russe as he was wont at diuers other tymes to do. Ward vppon the banke of a certaine ponde that was in the same garden, where my Lord Bishop at that tyme was recreating hymselfe, by chaunce there sat a litle child playing, that was the gardiners sonne, not passing 2. or 3. yeares of age, out of whose hands one of the Inquisitours pages happened to snatch a ræde wherewith y<sup>e</sup> child was making himself sport, as children are wont to do, by meanes whereof the childe cryed after his ræde. The father hearing the child cry, came straight way to know the cause, and vnderstanding it, was  
some

Some what offended therewithall, and prayed the Bishops page to geue the litle child his rēde agayne: but because he made litle accompt of the gardiners woꝝds, proudly scorning and disdainig the poꝛe man, he offred to snatch it from him, and by reason that he held somewhat hard, a shouer of the rēde raced the pages hand. It was no deathes woꝝd I wis, noꝛ any great mayhem, such as should deserue any great punishment, but only a small scratch, like as a broken rēde could make, I wot not well what to make of it, noꝛ how to describe it, such a thing as y<sup>e</sup> very child would haue made no more foꝛ. The page yet goeth to his loꝛd that walked not farre of to make complaynt of this bloudshed. Whose loꝛdship commaunded, that the gardiner should be taken immediatly and caried to Triana where he was laide with yꝛons, and there continued by the space of nine monethes and in the ende losse that litle that he had: which was not much, God wots, and yet a hard thing foꝛ the poꝛe man to recouer and get befoꝛe hand agayne, his wife and childꝛen perhaps steruing in the meane tyme. And all this was only because he had no speciall regard to the bishops page, in foꝛbearing him as a mēber of the holy House: but after the 9. monthes he released him, making him beleue, that he had dealt with him in much moꝛe gentle and mylde foꝛt, then his case deserued.

There was also in Siuil a certayne poꝛe man, that laboured foꝛ his owne liuing, and foꝛ his whole families full duely and truly, with the sweat of his browes, whose wife a certayne churchman kept against his will, and neither the holy Inquisition, noꝛ any other Coute woulde punishe this villany. This poꝛe man on a tyme being among his companions, where one of the company ministred talke about purgatoꝛy, and happened to take his tale by the end, of mere simplicity, rather then of any malice, and to say, that he had purgatoꝛy enough foꝛ his share in that a vile knaue kept his wife from him perfoꝛce &c. the which talke com-



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ming to the good priestes care, gaue him matter enough to worke vppon, and to procure the poore man a double displeasure. Whereupon he accused him to the holy House, as one holding an euill opiniō of purgatoꝝ. And they thought this a great deale moze heynous offence, then the wicked fact of the priest. For the poore soule for this only offence, was taken and thrust into prison, where he remayned two whole yeares together, and at the length was brought vppon the stage, and had iudgement to weare the Sambenite, by the space of 3. yeares moze, in some priuate place of imprisonment, & after that time expired, to be dismissed or further retayned as þe Inquisitours should thinke good. Neither did they leaue him any one grote of all his poore substance, as they did let the priest alone with his harlot: but notwithstanding his long imprisonment, did likewise confiscate that litle that was remayning. Behold, this is the Spanish Inquisition, which so stoutly maintaineth the christian faith, purgeth religion of heresies, and persecuteth the teachers thereof.

Moreouer there was in Saint Lucars a certayne stranger, howbeit such one as had remayned in Spaine by the space of 20. yeares, who of a very blind superstition dwelt in a wildernes within a chappel: where hearing it reported on a time, that a great number of Lutherās were dayly apprehended at Siuil by þe Inquisitours, and that they had made an edict, wherby commaundement was geuen vnder paine of excommunication that euery man should repayze to the holy House with all speede & declare to the holy Inquisition whatsoeuer he knew either by him selfe, or by any other concerning any of these aforesaid matters (for the Inquisitours ment speciall fauour to such, as voluntarily would come in and accuse them selues) this doltische Heremite came to Siuil, went to the holy House and accused him selfe before the Inquisitours, The matter was, for that he being sometime at Gencua, about 20. yeares agoe, had heard  
a certaine

a certayne Frier dispute of such matters, namely of Justification by fayth in Christ, of purgatoꝝ, & such other like, and liked therof very well, though afterward since that time he gaue no great heede to them, noꝝ greatly remembred them, and therfoꝛe came now to confesse his fault, and to pray theyꝝ pardon. But as soone as the Inquisitours had heard his confessiō (perhaps to fill vp some empty rōume in theyꝝ sayle, oꝛ to make vp theyꝝ tale wanting an odde mā) they sent the heremit to prison, where after he had remayned a space, they brought him out vpon the stage, and there gaue sentence vpon him to weare the Sainbenite, and to suffer 3. moneths imprisonment, and to forsayt all his goods. So shameles (Loe) are these shauelings, that they can play such pꝛetty pꝛankes openly: and so seuerely punish these trifles even in theyꝝ owne dearlinges.

There issued also in the selfe same Triumph a certayne honest man a Citize of Siuil without eyther cappe oꝛ cloke, hauing a taper in his hand, of whō they exacted, after he had bene imprisoned a whole yeare together, a hundred ducates towards the charges of the Inquisition. The cause of his trouble was, foꝛ saying that these outrageous expenses bestowed in the erecting of those curious monumētts (as they vnproperly terme them) made of paper and twickers on holy thursday to Christ that is in heauen, as also the other, that ar spent on Corpus Christi day (as they of Siuil armeuelous excessive that way) should be moze acceptable in the sight of God, if they were bestowed vpon the poꝛe in almes, oꝛ in the bestowing of poꝛe and fatherles maydens in marriage. Foꝛ the which wordes the party was both punished in this soꝛt, and as one suspected foꝛ a Lutherane, abiured de vehementi.

Also at the selfe same time, and in the very same Triumph there was a certayne poꝛe man brought befoꝛe the people, who on a time as there chanced a quarel to arise betwixt him & a pꝛiest of Ecija a Citie in Granata, hapened to



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say of the prest in p[re]sence of other, that he could not be persuaded, that euer God would come downe into the handes of that most abominable adulterer. For y<sup>e</sup> which saying, the Ordinaries deputy had punished this poore man, howbeit y<sup>e</sup> prest held not him selfe content therewithal, but did afterwards befoze y<sup>e</sup> Inquisitours lay blasphemy to his charge who notwithstandinge his former punishmente, commaunded him to be shut vp close for a yeaere, and at the end therof, caused him to be brought out befoze the people in theyr sollemne Triumph with out either cloke or cap, with a taper in his hand, hauing a barnacle clapped vpon his tong, to reuenge the blasphemy that he had vttered and so was abiured de Leui.

Among the rest, there were also two brought into the stage at the same time, both young men, and students: The one for writing in his tables certayne verses, the author wherof was vnknowne which were so cunningly contriued, that they seemed to sound both wayes, either to the great prayse or disprayse of Luther, as it pleased the reader to construe them: for y<sup>e</sup> which onely cause he endured a whole yeaeres imprisonment, and was afterwards brought vpon the scaffold in his hose and dublet, bare headed, with a waie taper in his hand, and banished Siuill and the suburbes thereof for 3. yeaeres space, and abiured, de Leui. The other onely for taking a copy of those verses liking them well for the deuise sake and pretie inuention, had the like iudgment, saue onely that in steade of banishment, he payd 100. Ducates towards the charges of the holy House.

With such examples as these be, a man might easely fill whole volumes, but that I suppose these to be sufficient which are already reported, to occupy mens eares withall, that they may vnderstand and see a great sort of more strang parts then these, which the Holy house playeth daily, whereby appeareth most manifestly by what spirite they are guided and gouerned in all theyr doings, and what theyr intent is

is, and how good theyr title is wherby they claime and challenge to the place it self the name of the holy House, to the selues the titles of holy Fathers & Patrones of the Faith: wherewith they haue bleared mens eyes hetherto, so that it is easy for euery man to iudge whether christian Godlines and the true knowledge & worshipping of God, with the kingdome of Christ (the perfect comfort of all good mē) be by these meanes encreased & enlarged, or rather not destroyed, scattered, and subuerted, and Satrans kingdome, that is built vpon lies, wrought with craft and subtilty, by holden and maynteyned by cruelty, robbery, and murther of many good and Godly mē, whether I say it be not hereby moze amplified and enlarged.

*I Certayne speciall treatesies vppon diuers Godly martyres of Christ, who dying very constantlye like good christians for the profession of the gospell, yet the Inquisitours notwithstanding denised to defame and sclaunder them with apostacy and reuolting.*

**T**he Inquisitours thinke it not sufficient to execute such by most cruell death, as containing all theyr tyranny remaine firme & constant in y<sup>e</sup> professiō of y<sup>e</sup> Gospell of Christ before theyr faces, & in open Court, but seke by all meanes possible as much as lieth in them, vtterly to extinguishe in them y<sup>e</sup> life of their souls, which is Christ Iesus dwelling in theyr harts by sayth, of whom they haue declared theselues to be saythful confessours, as well at theyr death as in their life: For when they see all theyr polices boyd & to haue none effecte, because Christ taketh into his mighty protection & safeguard all his seruants, so that no mā is able to take the out of his handes (as he sayeth him selfe) then deuise they meanes to robbe them as much as in them lieth of theyr name and renoume of constancy, by scattering abroad false tales and misreportes of them after theyr deathes, yea sometimes ere they be dead, as they stand vpon the stage

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elapping they engines vpon they tongues, because they should not contrary them, reporting by them, that they haue forsaken they former sayth and returned to the Romish religion.

And this is a double deuise of the devils owne brayne, for two speciall considerations, which do evidently proue that they are assisted by his wicked spirit. For hereby they do not only robbe the Partyes themselves of their due deserued prayse for their constancy and perseueraunce: but also the church of Christ is spoiled of those examples, wherein she should otherwise reioyce, in making her reckening. Therfore sith that in diuers Actes of sayth (as they terme them) they haue dealt in this sort with diuers, of whose constancy God hath many waies assured vs: it wilbe expedient that vnto this former treatise I do also adde these seuerall & particular histories, to the intent that the honour and estimation that is due to good and godly Partyes, may be yelded vnto them accordingly, and the church likewise reioyce as she hath good cause: lastly that the memory of them may be preserved and kept, both to the glory of God, the increase of his church, and the vtter shame and confusion of thys theyr holy House.

John Pontio de Leon.

**I**n the first session holden at Siuil against the professors of Christian religion (whom they call Lutherans) which was the 24. of September, in the yere of our Lord God .1559. there was brought forth in the triumph at the same time, one John Pontio de Leon, sonne to Roderico Pontio de Leon Earle of Balen, borne of a noble house, and a very good gospeller, as well for his learning & knowledge, as for the practise thereof, with the continuance of many yeares, as I my selfe am hable to make report for the great familiarity and acquaintance that I had with him a long season, and therfore (if neede were) could geue a true and a sayth

faithfull testimony thereof (befoze God I speake it) but that all that euer knew him, or that had occasion to marke hys conuersation, will with one consent (I dare say) testify the same. Among other vertues that appeared to be in him vnfaignedly and without hipocrisie, he was singular in one thing, in that he had an exceeding loue and compassion towards his poore and needy bʒethʒen: in so much that being left very welthy by his father, hable to continue that port y his ancestours kept, fel by such meanes almost into skarke beggery: howbeit such as was to him neither noysome nor greuous. Notwithstanding, diuers haue geuen their blind and foolish verdicts of him therese, attributing that to folly and prodigality which he did of a rare & singular vertue. But sithens he liued so well that none could iustly so much as suspecte any euil example of life to be in him, and many were in their extremities releiued by his godnes: besides this, accepted in so good part his poore and hard estate, as by all mens iudgements he did very patiently, and in such sort as a great deale meaner men would scarce haue taken a farre better estate then he was in, these thinges must nedes be euident pʒofes of a singular grace of God to be in him and such a perfect kind of vertue, as was boyd of all hypocrisie. Yet in recompence of that singular pitie and compassiō which he shewed in this world towards others, he was apprehended by the Inquisitours for pʒofessing the Gospell, and after he had manfully maintained his quarell against their malicious falsehoods during the tyme of hys imprisonment (which was y space of two or thʒee moneths) whether it were the very extremity of their toʒments that enforced hym, or theyʒ saye and flattering pʒomises of safety and deliuerance that allured hym, but he shynke at the length and yelded, where erst he was inuincible, stouping and submitting him selfe to the obedience of the Romishe church. The first that ener entised him so shamefully to reuolt was one of these flinging and benemous Aes,

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whom they had cast into prison with him, in maner as hath bene already declared: who being a man very well learned and besides that a deepe dissembler, did rather by his cunning enchantments bewitch him, the by any force of reasons dissuade or seduce him. Howbeit though God suffered him so to fall for a while, that he might somewhat vnderstande the frailty of man and sensibly feele it in him selfe, yet still remembryng his owne word and promise, that none shall take any of his flocke from vnder his handes, did not long tyme thus leaue him to himselfe, but rayling him vp again most mightely, restored vnto him double the strength that he had before. For the very night immediatly before his execution he did most manfully defend the truth against his Cōfessour in the hearing of diuers as well prisoners, as also y Officers of the holy House: for at such tymes, their confession is not mere auricular: in so much that being demanded by the priest whether he would be shriven or no, where before the time of his apprehension and imprisonment he vsed commonly to go to shrift, he now refused, rebuking the priest for his labour. And being byged with his former doings, answered, that he did it to serue the weakness of his brethren & for feare of offence to the, that as yet were not proceeded so farre, and yet made his choyce of his ghostly father so, as his shrift was more like a Godly collation, then a popishe confession: Mary now (sayth he) as the case standeth there nedeth no such yelding. The next day when sentence was pronounced vppon hym, were openly read these articles among others, for y which he was chiefly and principally condemned. First that he should say, that he from the bottom of his hart abhorred the Idolatry that was committed in the adoration of the bread, and therefore so oft as it was his chaunce to meete it, being caried abroad to sicke persons, he either turned some other byway and auoyded it, or els hastened so that he forwent it, because he should otherwise haue bene enforced to do vnto it some kind

kind of worship or honour, and at many times chancing to be in the high Quier, would turne his backe because he would not behold the Levatio, and for the most part bled to go to the place where execution was accustomedly done, (like as was Smithfield here in London) & there would walke a good sort of turnes, to the end that by continuall meditation of the martirdome, but specially of that faithfull and glorious confessio, which the wicked of this world by force and tyranny caused the godly there to make unto Christ (by thus acquainting himselfe with the place) he might be the more emboldened, looking one day to be called thether, and so should in the meane tyme prepare himselfe, patiently to take it when it came. Likewise, at such tymes as by order he should receaue his Baker (as they say) he was bled to remoue his household, and to send them to some other place, making the beleue at their returne y he had so done: because they should not be offended to see him take such liberty. But the effect of his confession moreover was this: that the iustificatio of a Christiā man resteth only in the merites of Iesus Christ thzough only sayth in him, & that other purgatory there was none. As for the Popes pardōs & indulgences, they were but mere parchmēt and lead, and he very Antichrist. &c. concerning my self (saith he) I am not only willing but desirous to die, & ready to suffer any other punishment for this truth which I haue confessed, esteeming of this world and the treasures therof in none other respect, then for my necessary bles, to serue my necessitie, and the rest to bestow in the mayntenaunce and setting forward of the same doctrine which I haue of late professed & therfore I beseech God dayly vpon my knees, both for my wife and children, that they may all continue in this quarrel to the very death. Howbeit the holy House labored earnestly by all meanes, to deprauē him, and therwithal, to depriue him of the due commendation for the notable confession made by him, spreading abroad false tales, of his fall and departure from his late



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profession, most spightfully and maliciously. Notwithstanding I am hable in fewe words to confute them, even by this one argument, that in the exemplifications which they caused to be made of such matters as were done and passed in that Act or sessiō, being not very circumspect, they haue vnawares told the plain truth them selues, going about to set out the offences and punishments of this good man coneyned in these wordes, which are extant vnto this day: Iohn Pontio de Leon was burned as an Obstinate Lutheran heretike. The which word of it self, to such as doubt of the parties constancy, is occasion sufficient to suspect the Inquisitours crafty and deceitfull dealing. But as for vs, his good conuersation, wherof diuers can beare witnes, hath credit and perswasion enough of it selfe.

Iohn Gonsalue a preacher.

**T**here was executed likewise, at the same time and Triumph a certayne preacher that some time had bene a priest, but at that time no great clerke: yet afterwarde a man of very Godly life and conuersation, and one that became very well learned in the scriptures, whence onely he learned true Godlines, geuing ouer all that Sophisticall & Dunscicall diuinity, wherin he had spent a great deale of time very idlie. In all his sermons he bent his whole force to beate into mens mindes, the true way and meanes of our iustification to consist in Christ alone, and in stedfast sayth in him, all the merites of man quite abandoned and set apart. His name was Iohn Gonsalue. But of such profession, there could ensue none other effect then did. As for his confession, by the Inquisitours owne reports it was all one with the former that Iohn Pontio made, so that it fell out accordingly, that as before times they wer ioyned together in familiarity and frendship, they should also now be linked together in like profession, & make the like endes. *Yowbe it*  
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the night befoze his death, preparing him selfe to die, he  
susteyned a great confliat with his Confessours, whom not-  
withstanding after much a doo on both sides, he sent away  
with shame enough. And at his departure out of the Castle  
Triana, towards the scaffold, accompanied with two of his  
own sisters that wēt to the same feast that he did, leauing  
also behind him two of his bzethern, wherof the one and his  
mother were in like case executed at the next Act, yet did he  
shew him selfe to be of a notable courage & constancy. For  
at the very firste step, issuing out of the castle gate and stan-  
ding in the full view of all the people, which had heard him  
at diuers times make very many Godly sermons, he begā  
with a loud voyce to recite the 106. Psalm. Deus Laudem  
meam ne tacueris &c. cursing and cōdemning al hypocrits  
as the worst sort of people that were. Neyther chaunged he  
his countenaunce any thing at all after he was mounted  
vppon the stage, albeit they had stocked his tounge, because  
he began somewhat to comfort one of his sisters, whom he  
knew to be tender of nature, exhorting her to constancy  
and perseueraunce. Also when his sentence was in reading  
he gaue very good eare vnto it, being nothing therewithall  
dismayed, eyther at the degradation, wherunto they setled  
themselues after theyr manner very solemnly, or at the put-  
ting on of such ornaments & ensignes, as were appoynted  
for him & his likes. The which things, though they seemed  
in the eyes of the world very odious, and much sounding to  
his rebuke and infamy, yet in the sight of God and his An-  
gells, were beautifull (no doubt) & glorious. To wit: they  
dispoyled him of those vile and wicked passing robes, & a-  
rayed him with a Sambenite, a rope, and a paper hatte.  
But nighte drawing on, and such as should suffer being  
come into the place of execution, they were all commaun-  
ded to say theyr Credo, the which ech of them did seuerally:  
and when they came to that article: I beleue the holy Catho-  
like church, they were also commaunded to addetherunto

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the church of Rome. But there they stayed all at once. The were the Monkes & friers in hand with Iohn Gonfaluës sisters and other women then presently to be executed, that they would adde it in theyr belief, and in that article put in the church of Rome. Who answered that they would do as Iohn Gonfaluë did, not because they depended vppon him, or were doubtfull eyther what to say them selues, or ells what he would do, but to the intent that his tounge might by that meanes be loosed, that he might declare hys mind as well cōcerning that article, as the rest of his whole beliefe. Therupō hauing his tounge at liberty, like a good & Godly scholemaster he comforted thē, willing thē to be of good cheare, and told them there was no more to be added. Immediately after this confession thus by them made, they broke theyr necks with a trice, ere the fire were kindled, and forthwith began to noyse abroad, that they had added those words of y<sup>e</sup> Romish church in that article of their beliefe, accordingly as they were willed to do, and so departed, acknowledging and confessing the church of Rome to be the true and catholike church.

### *Of 4. Women of Siuil.*

**I**n the congregation at Siuil which the Inquistours had wellnigh consumed by fire, among those that had bene a long time professours of the truth, ther were 4. womē most notable and famous aboue the rest, for theyr good and godly conuersation. That is to say, Isabella Vaenia, Maria Viroesia, Cornelia, and one Bohorquia youngest of the 4. for she was scarcely 21. yeares of age, and yet for vertuous conuersation comparable to her other fellowes: but in the knowledge of holy scriptures, which she had gotten by continuall reading, and studying, and conference with godly and learned men (whereof there was in Siuil a great number at that time) she became so singular, that she did not

onely farre excēde and surpasse her fellowes, but many of our Maisters y are taken for great learned Clerkes, who in the time of her imprisonment she dyue oftētimes to the wall, by theyr owne confession, and made them ashamed of them selues. But Vaenia the first woman was a Patrone for maners, and her house a Schoole of vertue, & a place of resort, where the congregation assembled to sing Psalmes and hymnes to God both day and night. Nothing was ther pꝛophaned, nothing done of hypocrisy and dissimulation, al was pure and perfect religion. At the last, the time being come that God had appoynted for them, to be made ready and ripe for him, and so to be both apte, & hable pꝛofessours of his name and truth, the Inquisitours set for thē, and at one draught caught these 4. w<sup>ch</sup> diuers other of theyr neighbours. The first thing that occasioned this Bohorquia to such earnest study of the scriptures, was a litle skill which she had in the Latin tounge, wherin it was lawfull to reade the scriptures, both as often, and as long as she listed, being restrayned and forbidden, that in no case the commō people should reade thē in theyr owne tong. Nea her schoole-maister D. Giles, a mā whom she did specially chuse for hys singular integrity of life, aswel as for his excellēt lerning, was wont to geue this testimony of her, that he neuer came into her company but he learned somewhat, and so departed thence alwayes better learned then he came. During the time of her imprisonment, the Monkes and Dominicanes had great disputations with her, merueling as much at the passing excellency of her witt in answering all theyr subtil and sophisticall obiections, and (as it were) cutting them so quickly with the sword of Gods word, as also at the wonderfull memory which she had in citing the holy scriptures so readely: in so much that after they had done disputing & reasoning with her, they gaue very good testimonies of her constancie & sober behauiour, albeit they termed it by the names of wilfulnes & obstinacy. After they had kept her a



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long time in that darke dungeon, & there caused her to endure all the cruell and extreme torments that might be (by meanes wherof they forced her to confesse of her own sister that she was also one of the same religion: which was the occasion first of her sisters imprisonment, and so consequētly of her death, being murdered most cruelly amōg those villains by extreme torments) they brought her forth vppon the scaffold, with diuers other godly men & womē, wherof I made mencion befoze. Howbeit she came in such sort as one making a semblaunce of ioy and mirth and conquest ouer the holy Inquisition, rather then otherwise. The whiche straunge countenance of mirth, forasmuch as it was rare to see in her, and vnaccustomed, vttered by singing Psalmes to God, the Inquisitours of spite and malice, sought to alter into an other tune, by setting a Barnacle on her tounge in the way as she went, which notwithstanding ere they came to the scaffold they did vnder awayne. When they had read theyr sentence vpon her openly, and geuen iudgment of death, the Inquisitours asked her whether she would recant yea or no, acknowledging her heresies which heretofore she had most willfully maintayned. Wherunto she answered them roundly, that neyther she would, nor truely could confesse so much. And so from thence she passed with her other companions to the place of execution, accompanied with these hypocrites still calling vppon her & her fellows by the way to adde the church of Rome in the article of theyr crede: but she among the rest most stoutly withstode them. Notwithstanding the abominable villains, to the intent to blemish theyr good name and renoune by theyr most villanous trecheries, strangled them with halters, as though they had at theyr last houres, returned to the Romish church: in consideration wherof, the Inquisitours taking pity on them, would not suffer them (say they) to be burned quicke. Moreover, theyr tyranny did also extend to the very walles, where these holy assemblies and

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congregations were kept. For there was speciall commaundement geuen, that the house wherin Vaenia dwelt, should be rased to the earth, from the very foundation, and conuerted to a perpetuall wast ground, and in the middelt of the plat an inscription to be sett in marble, for the wicked and Idolatrous generation, a monument of many misdoedes: but to the Godly, a perpetuall memorizall of the true seruantes of God, in whom Christ did most truely and perfectly dwell.

Ferdinando a Sancto Ioanne.

**T**his man likewise, was one of the chiefe and most worthy members of the same congregation. I meane for the true feare of God that was in him, his singular honesty, his seruient and exceeding zeale of doing good to his neighbours without any regard of his owne commoditie, not in respect of his parentage, or any curiosity about his body, or otherwise in his behauiour or speech. A young mā in deede, yet for integrity of life, very notable & famous, President of y<sup>e</sup> House of learning (as they terme it) and chose therunto by the iudgements of many godly mē that were first founders therof, to instruct & teach y<sup>e</sup> youth in y<sup>e</sup> Colledge called y<sup>e</sup> Colledge of childzen. In the which office after he had remayned by the space of 8. yeares, to his great commendation, he was perceived to be a Lutheran, that is to say a man conformed to the very paterne of true & perfect piety: whereunto also (as his duty required) he had wrought his schollers, as much as lay in him to do in a time of so great persecution & tyranny. But his reward for his paynes, if we respect mans recompencing, was much like vnto that which the common sort of thankles people yeld a man for his good deserts: but respecting fayth, such as Christ foretold his disciples that they should find among men. For, being most terribly tormented vpon y<sup>e</sup> Ieobit or the Trough & so shaken in every

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ioynt, that when he was taken down thence, he was not of strength able to moue any part of his body: not withstanding those villains & tormenters tooke & drue him by his heeles in this plight all a long to his prison, as it had bene a dung-sacke or any carrain. The occasion why the Inquisitours dealt so extremely with him, was for answering the somewhat roundly & homely, without relenting or yelding vnto them one iote. Howbeit, during the time of this strait imprisonment, God blessed him as a meane to comfort and erect a certayne yonge man called Morzilio, a Monke of the cloyster of Saint Ildore, laid, in for professing his gospel openly, who by meanes of the Inquisitours faire and flattering promises, had a litle before relented and yelod somewhat in religion. The which thing (no doubt) was the ordinance of God, that these two should be matched together in one prison. For this Ferdinando, perceauing the yong Monke to saynt in courage, rebuked him sharply, accused him of cowardise, before God, & druing him therby to repentance, confirmed, and strengthened him at the length: So that within few dayes Morzilio prayed to come to his aunswere, and before the Inquisitours, then and there, solemnely renounced that recantation whiche he had lately made, desiringe that his former confession mighte stande, the whiche he tooke to be very christianlike. Yet was he strangled at the very same time and afterward burned: may whether he dyed in Gods fauour or the Inquisitours, is knoweth God alone. But to return to Ferdinando. After sentence was geuen, the Inquisitours demaunded of him, whether he were determined still to continue the same man, and to affirme the same heresies. Whereunto he answered them very roundlye and bluntlye (after his fashion) in the hearing of all the people, that he had vttered nothing but the very pure and perfect Gospel, and the true belief of a christian man, and therefore was farre from accompting them heresies

les. Whereupon immediately they tooke away from him a crosse of wood which they had thrust betwixt his fingers and the cord that bound his hands, and therewithall clapped a Barnacle vpon his tong, which remayned there vntill the fire had consumed it, and thus was he burned quicke.

Iuliano Ferdinando.

**I**t is a wonderfull thing I assure you for a man to consider, that in so wearishe a thing as this Iuliano was and so poore, that a man would thinke he had nothing left but skinne and bone, there should be so great courage and stoutnes of stomacke: but that the holy prophet sayth, and dayly experience besides confirmeth, that God hath often tymes chosen the weakelings of the world to confound the strong and mighty. For this same Iuliano the litle (as commonly he was called for the smalenes of his stature) being in Germany without all the Inquistours reach, and there conuersant with many learned men, among whome he came to the knowledge of true and perfect godlines, by the assistance of the holy ghost, rather than by any mans perswasion or counsell, toke in hand a very waighty and a dangerous enterpryse: to wit, the transporting into Spaine of if. great dyffattes full of Bibles printed in the Spanish tong, such was the feruency of his zeale to publish & set abroad the light of the Gospell in his owne countrey. In the which attempt and enterpryse, there was a great cause of feare, as if he had vndertaken to bring in cart loades of Scorpions or other moze venomous beastes, the hypocrites had so stopped all ventes and made a restraint in euery port, because no manner of light or vnderstanding should by any meanes come vnto them. Notwithstanding all this, God vnder his mighty protection, and by his owne safeconduct, brought that holy burthen thether, and that which was most miraculous of all, so provided, that it was both landed and discharged within the walles of Siuil, where were such busy searchers

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and catchpols prying in euery corner, that a man might with a great deale more ease haue deceaued Argus for all his eyes, of the colwe which he had in charge to keepe. The which dew of Gods grace sent vnto them so seasonably, that Paradise of the Lords, did most ioyfully & thankfully receaue, whereby the fruit (no doubt) grew to rypenes, and became more plentiful against the time of haruest and reaping. For at the last this matter broke out and came to the Inquisitours knowledge: first by meanes of a foolish fellow, more feareful a great deale then nede was, and afterwards by an unfaithfull brother, pretending to professe the Gospel, wherein he seemed to haue profited reasonably well, but shortly after shewed him self to be a Judas, and a champion for the Inquisition, cloking and colouring his malicious purpose, with that counterfeit pretence of religion, and by that meanes betrayed the whole congregation. Then the Inquisitours well nosed like the deuil, & finding a litle, followed on so farre til at the length they sprong the whole couie, found the neast, toke both yong and old, and so made hauoke of al. And this was the first rousing they had, which broke that holy heard, that was so great in number, that the hunters themselves at the first were afraid of them, and the spoyle of them such afterwards, that they filled all their larders, and were enforced further to seeke for other cellers to bestow them in, and to cause so many ouens to be heated, that they were almost quenched with suit of the Deare. For there were taken at Siuil at that one tyme 800. and 20. of them or thereabouts, roasted at one fire. Among the which, this Iuliano was one of the first that was apprehended and sent to prison, where he lay continually, solitary and without any company, laden with yrons aboue. 3. whole yeares. By meanes wherof, there were dayly, diuers and sundry sights to be sene. Howbeit the constancy of this man was so great and so wonderfull, that the tormenters themselves, were soner wearied, then he unpaciēt for al his torments,  
and

And notwithstanding his weake and wearish body, yet al-  
wayes remainned of sufficient strength in mynd to abide all  
their tyzanny, in so much that he neuer departed from the  
racke with worse chere or lesse courage, then he was of at  
his entraunce: so that all their torments, all their threat-  
nings, and all extremity which they could do or practise vpon  
him, did not make him yelde or shrinke one iote, but  
that returning from the racke, or rather drawne thence thro-  
rough other of his fellowes prisoners, he would signifie vnto  
them, how he had conquered & confounded his enemies,  
singing on this sort: Vencidos van los frayles, vencidos van:  
Corridos van los lobos: Corridos van. as much to say in  
Englishe as thus. The Donkes depart vanquished, they de-  
part vāquished: y wolues do flie w shame, they flie w shame.  
But long befoze this time came, he was much troubled in  
the first dayes of hearing with the Donkes and other such  
mayntayners of iniquity as they are, by whom the Inqui-  
sitours being vtterly vnlearned theselues, vse to controlle  
and ouerrule heretikes. From whom so oft as he returned,  
he delighted alwayes to sing that song, in token of triumph  
ouer his aduersaries. And on the great and sollemne day of  
their Dome, being brought out of his prisō into y court of y  
Castle Tydalk, to be apparelled with such trinkets, as are  
appointed for persons condemned (like as other of his com-  
panions were) the report is that with a meruailous good  
courage and countenaunce he beganne to exhort them in  
this wise. My bethzen be of god cheare, this is the holwor  
wherem we must be saythfull witnesses to God and his  
truth befoze men, like as it becommeth the true seruants  
and souldiours of Christ, and within this litle while we  
shall haue him ready to witness with vs agayne, and shall  
within selve holwers triumph with him in heauen for euer.  
But immediatly as he was making this good and godly ex-  
hortacion, the villaynes set a Barnacle on his tong, and so  
he went to his execution. He stode standing vpon the step



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whereon they that are to be executed vse to stand, being not able in wordes to utter the courage and constancy of his mynd in the pacient sufferance of all these torments for the Gospels sake and the profession thereof, he exprested no lesse in gestures and behauiour. First, kneeling downe, and kissing the steppe whereupon he stode: and afterwarde being tyed to the stake and couered vp to head and eares with fagots, did diuers and sundry tymes shrinke his head into the midst of them, as one most willing to receue his death, and desirous to hasten the same: whereby like a good souldiour of Christ, he did very well foresee and prouide to haue his confessiō notified, and the infirmity and weaknes of his feeble brethren, if any such there were among them, holpen and remedied, encouraging them by these signes & tokens which he gaue them, both stedfastly to stand to the truth, and lightly to esteeme of the punishment. There was also present with him at his death one D. Ferdinando Rodriguez, a false apostle, whose importunity being not able any thing to remoue him from his profession, caused it to appeare in the eyes of vs, so much the more glorious: who supposing that the terrours of death would somewhat haue mistayed him, obtained leave of the chief officer, that his tong might be loosed, vpon hope that he would sighifie by a conuersion to the common people by word of mouth. Howbeit it fel out quite contrary. For immediatly after that his tong was at liberty, this Iuliano made as playne and solemne a protestation of his faith, as euer he did at any other tyme in all his life. As for his frende and acquaintance that gaue him so euill counsell; speaking flatly againste his owne conscience (as he knew full well) he gaue him such an Item, and so toke him vp for stumbling, that the villain hauing not a word to answer him for very shame, to the end to be euē with him some other way, fell into this outcry and exclamation. That Spayne the conquerer and  
dame ouer so many countries should be thus troubled with  
such

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such a caytife. Kill hym: Kill hym. And I warrant you there were butchers enow ready to do as he badde them, and to geue hym hys deathes wound. The rumour also was spzed of thys man, that he had likewise recanted duryng the tyme of his being in pzison: but God be thanked it fell out in the end farre other wise.

John de Leon a Monke of Saint Isidors cloyster.

**T**His man at the first was but a tayler in Mexico that famous Citie in the Weste Indies called Noua Hispania, and at his returne thence to Siuil agayne, felt in hys conscience (as many good men do) a certayne feare of God, though blind and not pzceeding of knowledge, whereby he was moued to become a monke. Yet his hap was such by Gods good meanes, who do so prouide for his desperate attempt, that he entred into Saint Isidors cloyster in Siuil, wherein the greater part of the couent at that tyme was wel affected in religion. But after he had bene schooled ther by the space of two or thre yeares, and conuersaunt amog them, he beganne to be weary of this monkish and solitary kind of life, seeking meanes to forsake his order, as he did in dede: colouring the matter with his continuall disposition to sicknes, & yet being once out, had such a desire to talke with his former scholemasters, that had instructed him in the true and perfect religion, that he returned thither agayne, for conference sake and for their company. But all in vayne. For in the tyme of his absence all they for whose respect, he entred into that vsauoured order once agayne, had left their coules and were fled into Germany. Whereupon he, perceauing that there was no place of aboad for him, determined to alter his purpose so soone as he could certaynly learne what was become of his old companions, and whether they were gone. But here perhaps some euill disposed persons will call him a double Apostata, in forsaking his order twice. Wary the wiser sort will  
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geue him double honour therfore, and accompt him the godlier man two to one. Therfore trudging after his fellows & (as it were) tracing them, he met with them at the length at Franckford with much a do, both for the painefulnes of his iorney and the perils of passage: and from thence went with them to Geneva, to meete with the rest of hys acquaintance that were settled there. About the same time by meanes of Quene Maries suddaine death, and that the crowne of England descended vpon the most gracious Lady Quene Elizabeth, they of the Englishe congregation, that by occasiō of the late tyranny were dispersed here and ther in Germany, were by Gods good grace called home againe into their owne countrey: whereupon diuers Spaniards that sojourned at Geneva, thinking England a meter place for their congregation, did accompany the Englishe men, that returned homewards into England, & for their more safety deuided them selues into seuerall companyes. For the Inquisitours tooke the departure of the Monkes in so euill part, as well in respect of forsaking their order, as renouncing their religion, that albeit they were but fewe in number, yea but a handfull (to speake of) in respecte of the world, yet they determined to plague them surely, if they could come by them: and thereupon sent out their flyes to lye in wayt for them euery where as they should passe, specially at Colyne, Franckford, Antvwarpe, and all the high wayes that lay from Geneva that way: and in like case all the wayes on the other side from Geneva to Millayne. The charges whereof were allowed out of the kinges treasury largely enough, both of the kinges owne liberality, & of the desire which y Inquisitours had to catche them. And God wots much a do there was, sparing neither for labour nor cost to finde halfe a dosen dogges to do thys feat, and to hunt them out: besides other great priuiledges and immunities that were promised to such as would undertake to bring them againe. A straunge thing to consider  
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how the Inquisitours detest and abhorre the light of the Gospel, that they persecute it to the very death. This fellow therefore had gotten him a companion, one Iohn Ferdinando of Valladolid, a very godly man, and purposing to passe together into England thorough Germany, were laid for at Argentyne, by meanes wherof they were dogged, & taken in a certayne port in zelland, as they were taking ship to crosse ouer into England. And being apprehended, this Iohn de Leon toke þe arrest with so good a courage, that he neuer chaunged countenance at it, but so soone as the messengers had sayd that their errant was to him, he made the answer straight way. Wel (quod he) let vs go in Gods name, for he (no doubt) wil be with vs. Wherupō they were both brought back into þe towne, & there racked most pitifully to the entent to make them confesse of their other companions, and within a few dayes after were shipped and carried into Spayne: ech of them during the tyme that they were in þe ship, hauing a certaine Iron chaine wrought like a nette, that couered both heade and face, wythin the which there was also another engine of Iron made lyke to a mans tongue, which being thrust into their mouthes toke away the vse of their tongues. And in these continuall paynes and torments, besids other gins and setters of Iron wherewith they were bound both hand and foote, they were brought into Spayne, and there deliuered into the Inquisitours prisons: Iohn de Leon to the Inquisitours prison at Siuil, and his fellowe to Valladolid, where he was afterwards in defence of gods quarell executed by fire quicke. As was also one Doctour Cacalia a companion of his, but a litle befoze him, whose brother or sisters daughter this man had married. Howbeit Iohn de Leon remained a great while in prison, where he tasted the Inquisitours tyranny, suffering both hunger & cold, as also endured all their tormentes ech after other: and at the last was brought forth in their solempne Show, arayed in like sort, as þe other that

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had continued and perseuered as he had done. It was a pittifull thing to behold and (no doubt) would haue made many a man afraid to see so grisely a sight, and such a ghoste as he was: his face so ouer growen with heare, his body so leane as any rake, hauing nothing left to couer his bones saue on ly the very skinne, and to the encrease of his payne, they Barnacle was set vpon his tong, that it was lothsome to see the long streames of fleume come out of his stomacke and hang roping from his mouth to the ground, as he stood vpright. But when sentence of death was pronounced vpon him, hauing then his tong released and set at liberty, to the intent that he might abiure and rerant (as they supposed he would haue done) he made such a confession, with such a countenaunce, so quietly, without any apparaunt motion or affection, though in few wordes, yet so effectually, as if he had bene in his best estate & most liberty that euer he was in. At the very last houre of his death, there was assigned vnto him a certayne Monke to dispute with him, one of the same cloyster that he him selfe had once bene on, and whose nouice he was the first yeare after that he entred that vnlucky order, that he might recozd vnto him the principles of his old popery and superstition. Howbeit the moe meanes that they vled to assault him withall, the stronger he grewe and the moze hable to resist them: for Christ (doubtles) like a good captaine defended his souldiour. In the end, he was executed as cruelly, as in his life time to fore he had bene tormented miserably, but with as quiet and patient mind as might be. For so it was alwaies likely that so good a man as he, should make so good an end.

Francisca Chauesia.

**T**owards the furnishing of the same shew there was also one Francisca Chauesia a modest virgin and one of a perfect professiō, a Donne of y<sup>e</sup> cloyster of Saint Elizabeth  
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A wonderfull thing to consider how the perfect knowledg of Chrifte coulde come to her thzough such Iron dozes and grates, notwithstanding all the froward superstition wherin she was almost drowned. But the election of God in his sonne Chryst is a matter of such force and efficacy, that nothing can withstand it at the time apoynted. Besides this, her hap was so good otherwise to haue vnto her scholermaster one D. Aegidio, of whom we haue to speake hereafter. Truly the shining light of Gods gospel could not long time be hid vnder that bushel, but whē the time was come, it would appeare and shine to the ioy and comfozte of the whole church of God, and to the abolishing of darknes and iniquity. Well, the conclusion was, that cōing befoze the Inquisitours and entreated as others had bene befoze her, at the lēgth she was brought out vnto the stage or scaffold: where she (albeit that in all her life time she had had no great conference with mē) yet many times by her manlike answers, did put the Inquisitours to a foule foyle: and did mozeouer, not onely most constantly affirme the truth, but also most sharpe ly rebuked those good Fathers, calling the dombe Dogges & the generation of Vipers. But of all the rest, the small regard which she had eyther of death or the paynes therof, and specially the chearful cōtenance which she kept still euē to the very fire, was most woꝛthy the sight of all that beheld it.

Christophoro Losada a Phisition.

**T**his man in like case was scholler to D. Aegidio taught and trained by by him in the pzinciples of true religion. Among whose other good gifts and blessings of God wherewithall he was indued, this one thing was in him moste woꝛthy of admiration, that whomesoeuer he tooke in hand to teach and instruct in vertue and godlines, he did therewithall kindle as it were a certayne seruent zeale in theyꝛ  
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harts, wherby they wer enflamed to all the exercises of loue and charity both inwardly and outwardly, and besides this, meruelously animated and encouraged to patience at the very houre of theyr deatnes. Wherby he gaue an euident testimony to such as were lightned with Gods spirite, that Chzist was alwayes preset with him to make perfect his ministry, wryting w his holy spirite in theyr harts inwardly & same effect that he in words pronounced outwardly. But besides the good hap that this man had to light vppon so good a scholemaister, it was also his chaunce to mete with no worse a father in law, a man so zealous and well affected in Gods religion, that this Lofada being a suter to his daughter, although he were a fayre conditioned man, handsomely learned, and better sene in his faculty the a great sort of practisers be, yet would he not graunt vnto him his good wil for hauing his daughter to wife, til he were for a while become, scholler to Doct. Aegidio, and learned of him some godly and vertuous instructions. A very hard condition surely, for a learned man, and one that thought him selfe sufficiently catechised, to submit him selfe to an other mans instruction, but specially to Doct. Aegidio that was commonly suspected in religion at that time. Howbeit at the length he condescended therunto, whether for vertues sake, as desirous of better instruction, or for his wiues, I wot not. But howsoeuer it were, or in what respect so euer he did it at the first, he applied it so earnestly, that notwithstanding he lost his maister ere he could well haue spared him, yet after his maisters death he declared how much he had profited vnder him: in so much that aswell for his singular learning and skill in scripture, as for his vertuous and godly conuersation, he was thought & hablest & worthiest person to be Superintendent ouer & whole congregation, which was great in number, though here and there dispersed in coyners. As in deede he tooke it vppon him and did very well discharge & office of a preacher among the, so far as he might in such aduersity

aduersity. Afterwards by meanes of those booke of Iuliano paruo he was apprehended by the Inquisitours (being a thing almost impossible that such a faythfull pastoure should hide him selfe when his flocke was dispersed) before whom he made a playne protestation of his fayth, for the which he endured, first hard & sharpe imprisonment w<sup>th</sup> most cruell torments, & the open infamie of theyr solemne shew, and lastly was committed to the fire. Where he, standing at the stake, disputed very notably of true religion agaynst those importunate hipocrites, who vpon a false persuation that they had to conuert him, gaue him y<sup>e</sup> liberty of his tong, to the intent he might haue answered theyr expectation. And wheras they of policy fell out of theyr spanish into Latin because the common people should not vnderstand them, Lofada also (not greatly marking theyr mening herein) began to talke in Latin so copiously and eloquently that it was a straunge thing to heare a man almost dead to this wo<sup>ld</sup>, to haue his wits so fresh & his tong so ready, as euer they were at any time in all his life.

Christophoro Arelliano.

CHRISTOPHORO ARELLIANO a p<sup>re</sup>sbyter of the cloyster of Saint Alidoze in Siuil, was by the confession of y<sup>e</sup> Inquisitours them selues simply the best learned of all that came before them, and was betrayed by his owne friends, such I meane, as had receaued a great deale moze commodity and honour by him, the euer they had done by any, yet by theyr meanes was brought within the Inquisition. The cause why he was so highly esteemed and accompted of for learning, was because of his great reading & study in the schole doctours, as they terme them. What is to say, Aquinas Scotus Lombardus and such like, that whatsoeuer had escaped them in all theyr wo<sup>rk</sup>es, making for the maintenaunce of the truth with a very good iudgment and a passing memorie, next after



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ter the scriptures, and the sounder sort of the fathers and doctours of the church, he did both redely vouch, and applied them to his purpose very directly, and so brought to passe, that all his aduersaries, with whom the authoritie of such trifling writers weigh moze then the holy scriptures of God were confounded with theyr owne doctours. Notwithstanding all this, he was condemned to the fire. For with these mayne tyrants fire and sagotts is aboute learning and truth, and hable to controll and ouerrule them both. But ere he came so farre, he was first brought solemnly & set vpon the scaffold to haue sentence pronounced vpon him, where there was a shamefull matter most impudently layed to his charge. That he should affirm, that the blessed and pure virgin Mary, the mother of Christ was no moze a mayd then he him selfe was. A senely speach for these good Fathers to publish and proclaime in such an open audience, if it had bene so that any were so beastly or so wicked to say it. Yet such means they vse to bring them into hatred among the common people, whom they know many me to haue good opinion and estimation of, for theyr singular and approued vertue. Howbeit when Arelliano heard that horrible blasphemie, hauing the vse of his tong (as God would haue it) he cried out in the hearing of all the people, that it was a most impudent and sclaunderous lie, saying that as well at this present, as also at all other times heretofore, he did euer firmly hold, and beleue the contrary, being therunto perswaded by diuers and sundry places of scripture, which he could presently alledge if neede were. Also for a further vexation, there stode of purpose one of the Monkes of the same house, that had bene his grettest enemy, laughing and reioycing at his misery, thinking it bylike, not sufficiēt to cause so godly a man, so excellently well learned, and a very innocent besides, to be brought into so pitifull a case, but to amend the matter withall, seemed to triumph ouer him in this extremity. The suddaine sight wherof, did some  
what

What moue this good man : howbeit like a good christian he put it by quietly and pacified him selfe, geuing a good example of pacience to all that beheld it. Finally, standing at the very stake he comforted and encouraged a certayne monke of the same house called Iohn Chrysostome that sometime had bene his scolar, and now become his fellow: and so partaker aswell of his death as his doctrine. But forasmuch as I certaynly know not the very true cause why this Monke was executed, I haue therfore not annexed him here vnto the rest. Yet thus much I can truely say of him. A preacher he was, both reasonably well learned & of good conuersation and liuing, for any thing that euer was objected to the contrary. And therfore those hogges that minded nothing but theyr bellies did not greatly like of him.

Garfias Arias commonly called Seignor Blanco.

**T**He wonderfull prouidence of God toward his elect which contrary to common course doth mightely saue and defend many that depely were drowned and lay a long season soused in superstition and blindness, fansying it of will and withstanding the knowne truth agaynst theyr owne consciences (which sinne the holy scriptures call the sin agaynst the holy ghost, declaring vnto vs that the prayers of the congregation shall not auayle such persons as are spotted therewith) this prouidence I say, did most meruelously appeare by this one mans example to be of such force, that the deeper that men are drowned in desperation, the higher it afterwards aduanceth them in honour. This Arias whom they comonly called Seignor Blanco, because of his white beares and sayre skinne, had a very sharpe wit, and for his time was well studied in diuinity : mary therewithall somewhat crafty and subtile with a litle spice of inconstancy: which vices also he did so couer with a countersayt cloke of religion, that he was hable to deceaue him that thought



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him selfe the wisest man, yea, and did deceaue a great sort in deede. It happned in this time that there were two sorts of preachers in Sual & both of the had a great number of auditors disposed to heare ech part, as they best fastied the one or y other. The one of the concerning doctrine & precepts, came nigher to the discipline of Epictetus the Stoicke, then to the rule of holy scripture. But herein they were inferiour to Epictetus, that al his sayings & doings wer one, but in these there was some ods: for they neuer ceased calling and crying vppon them, to moue them to often fasting, to mortification, to denying of them selues, to continue in prayer at all times, lowely to thinke of themselves, which they called humility, & to shew y same aswell in appa-  
rell, countenance, behauour, & speech, as in al y rest of theyz life. But if you had striped these felowes out of their side coats. Well, I wil not say al, but ye should wel haue perce-  
ued the to be me. In sume, all their religion, both top & taile (as they say) rested in workes & outwarde exercises of the body, quite contrary to the other sect, & therfore they would seeme to be doers in any case. Whereupon they left the true exercises of a Christian man, I meane iustice, mercy, and sayth, the only meanes to attayne true righteousnes, and ranne by heapes to Passes, to hallowed places, to shrift (as they call it) and many other such like toys which the scrip-  
ture caleth spiders webbes that wil neuer proue good cloth, hoping by these and such like meanes to be purged and clen-  
sed from their sinnes. Moreover they vzed pouerty, with sole and single life, euen vnto such as were already coupled in matrimony, but especially the bow of obedience, as do the foolish friers, to the intent to get them auditours. And this (say they) is the true denying of our selues, and there-  
fore extolled it as much as the obedience that is due to God himself. Further, to the entent to keepe them in blindnes & ignorance still, they dissuaded men from the reading of books written of diuinity, specially from Erasmus workes, by the  
which

which they should learne nothing but a litle pride in their owne knowledge, referring them rather to Hennicus Heispius, and Bonauentures works, the A. B. C. and the scaling of mount Sion, and such others, wherein they should learne humility and obedience towards al, but specially towards their elders & superiours. Among others they also cited vnto them, Mahus, Cauallus, Guerra, Petrus Cordusbenlis, and many other moe then I can well call to mynd: For whom perhaps it had ben farre better, neuer to haue ben bozne, then to leaue such monuments behind them. Of the which sort of preachers there were diuers, I confesse, in some respects very honest and goodly men, but yet none, that vnderstanding the iuggling and trecheries of their maisters would forsake them and take a better way. For sundry of them by their vnseasonable kind of fasting, and their curious searching of high and secret misteries of diuinity, fell into a phrenesie, or els proceeding in their foolish enterprise, grew euery day worse and worse, that is to say, of honest men, became very wicked, Pharaseyes, enemyes & crucifiers of Christ, and in the ende twice so euil as were their maisters whom they followed. The other sort did deale more sincerely with the holy scriptures, declaring out of them what was true righteousness and perfect godlines: by meanes whereof they brought to passe, that that City bare the name aboue all other in Spayne for their iuste and true dealing, by the space of a dosen yeares together, so that it appeared that they had fruitfully & effectually heard that pece of scripture that treateth of true and perfect righteousness. For hereupon came all that plentiful haruest that hath bene inning these .8. or 10. yeares, of those good seedes of y<sup>e</sup> Gospel, which the were by them so painfully sown. The brightnes whereof, according to the nature of light, did so playnly discover al that counterfait holines, and pharasaicall deuotiō, that it could not be but that needes there must ensue thereafter, first hatred and then persecution. The



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chief labozers in this haruest, were Constantyno, Aegidio and Vanquio, Doctoures all, and men both sober, wise, and learned: whose trauayles in setting forward the Gospell in so great mistes of ignoraunce, and the worthy endes which they made at their departures out of this lyfe, as they be worthy of eternall memozy, so will we shield the that they shal not be forgotten. But yet of all the other aduersaries vnto the truth, this Arias was most spiteful, and moze malicious the any of the rest ( perhaps because the other erred of simple ignoraunce, but he contrary to his owne conscience kicked against the known truth ) so that y other had bene moze generally receaued, was moze lightly in shew, & moze beneficiall to them that followed after it. Howbeit he would not glose so opely as other of the same sort would, for feare of discrediting him selfe with diuers men of good reputation, and well affected in religion, with whome he was grown into some fauour and good opinion, by reason of that vertuous and godly disposition, which they sawe in him in apparaunce: but in such sort behaued himselfe and so conningly conueyed his matters, that though such as had tryed him knew what was in him, yet others tooke him for a deare frend of theirs, and esteemed of him as if he had bene their kinsman or bzother. But as touching his subtilties & dissimulatiō, he shewed it most at one tyme specially about all others, at what tyme cōplaint was made to y Inquisitours by a sort of hipocrites persecutours of y truth, of one Gregorio Ruizio a man (as the report went of him) very wel learned, for a certayne thing vttered by him openly in a diuinity lecture in the Cathedrall church of Seuil tending towards the controuersies in religion, and concerning specially a mans iustification. For where the Inquisitours had assigned him a day of hearing, two dayes befoze the day of his apparaunce, it was his chaunce to meete with thys maister Arias, with whom he had some acquaintaunce, by reason that they pzoessed one kind of study, but chiefly for  
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the report of vertue that was spoken of him though vnknownely. Whereupon amongst other that were assigned, this Arias also was charged to be there at that day, and to prepare himself to dispute against Ruizio, who like a crafty apostle so vndermined this Ruizio, that he gat out of him all reasons and arguments which he had deuised agaynst the day of disputation for the maintenaunce of his side. For Ruizio (God wots) taking no great heede thereof, nor suspecting hym any such trechery more then he did his ghostly father, communicated the same vnto him. Which after Arias had obteyned, he gaue him a frendly farwel, and so left him. At the day of disputation when both parts were assembled, this Arias was also present, & ioyned himselfe to the other side that were aduersaries to Ruizio. The which when Ruizio beheld, he was somewhat astonied therewithall, and perceaued at the length his Leger du maine seing him so readely cut of his argumentes, which he had made hym priuy vnto two dayes before, and to aunswere them so fully and exactly that he had nothing to reply agayne: whereupon the seely soule being thus circumuented, and spoyled of all his weapons, yelded him selfe, leauing to Arias the honour of the field which he most like a Judas had gotten by treason and trechery. The like honest part also for all the world he playd with D. Aegidio. For whereas he meaning nothing but well (as the most constant bruit is) had referred the matter concerning the opinion of his knowledge and learning to this mans iudgement, because he knew him to be as hable to iudge as a great sort of others, he gaue such a verdict, as it had bene somewhat reasonable for him to haue geuen in a matter of vnt ruth. Notwithstanding he was the first in al Saint Iddos house in Siuil, that started out of that dead sleape of superstition and ignorance, wherein they were all dead and drowned, and by meanes of a few sparkes which this man had set on fire, a great part of the house beagins to shake of their drowlines and to see



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a glimmering of the truth a farre of apeare like the dawning of the day, and to desire that the daye mighte be drawne, to the ende that they mighte the moze easelye see the shining beames of true religion. For the whole scope of all his sermons, for the which there was a space apoynted, as it fell out most conueniently, sometime by night, from two of the clocke in the morning, til 4. was wholly to ouerthrow all their profession: howbeit not openly, but couertly and as it were a farre off. First he taught them that singing and saying of their prayers all the day and night, was no seruice, nor prayer vnto God: that the exercises of a true Christian man were other then the common people took them to be: that the holy scriptures were to be reade and studied with diligence, whence alone the true knowledge & seruice of God and of his holy wil, of true religion, and such as was most allowable in his sight was to be had & learned, to the obtayning whereof, we must (quod he) vse prayer as a meane, proceeding aswel of the sense and feeling of our owne infirmities and necessities, as grounded vppon perfect trust and confidence in God. Thus, by laying these and such like foundations of Christian religion, he made them to loth that stale stiffe of their old and forworn religion, and wrought in them an earnest desire of the better, but specially moued them to the study of holy scriptures. Moreover, besides his sermons he read dayly a lecture vpon Salomons proverbs very learnedly and made application thereof with good iudgement and discretion, and had priuate and familiar conference with diuers, such as he was dayly conuersant withall and bled to accompany, onely to the same end and purpose. And for this one thing his happe was alwayes very good, to haue such schollers as were tractable and some wroughte, and (which was wonderful to consider) such as were not greatly wedded to theyr mortall superstitions though they were bowed, whereby he had litle to do with the, and might with moze ease gene  
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the assault, and in short time batter down this forced Ramppe of Superstition, with the perfect shot of Gods word. Whobeybeit his head was so full of toys and new deuises, that after all these wholesome preparatiues, wherewith he had so wrought in the y the rest of their superstitious dreags might more remanodously be expelled, and that they were halfe wonne to his doctrine, he made them fall to vnseasonable fastings and watchings before y Sacrament: whence they should looke for y wot not what inspiratiōs, he caused the to remoue al their stufte, bookes & beds, out of their celles, & to lye vpon the bare earth, or els to slepe standing, to weare a hearecloth in stead of their shirts, and a hope of Iron next to their skinne, with a number of such toys mo, as though those stinking weedes would not haue taken roote fast enough of themselves, except the earth had first bene eared vp with the coulter of Gods word, as was before declared. For after that he had weeded the old superstition, he did nothing els but sow a like seede agayne, more corrupt and perilous then the other that grew before. By meanes whereof many of his auditours got such good as is like to ensw of so dangerous a doctrine. In so much that many of them fell stark madde, some so consumed with melancholy, that they were halfe frantike: some caught vncurable diseases and paines in the head, & became almost brainlesse, y they were not able to serue any turne thereafter: but they y had stronger bodies, and better stomakes to beare it out withall, had such a pharisaicall pride and glozy in themselves by meanes of that vaine perswasion of holines and perfectnes, that no wise man will accompt them in much better case then other of their fellows. And yet perhaps were Arias excusable herein from this so greuous guilt, either for want of better knowledge, or by destiny if it were so, first to take vppon him that office, and then so meanelly to execute it, but that I am right well assured that his conscience did cōdemne al y trash, which he had plated in place of truth. For at y be-



ry same tyme being among his companions, would take pleasure in remembryng the folly of such men, that were so forward to runne any way that he would prescribe and apoynt them. Notwithstanding such is the force and might of Gods electio, that these few good seedes sown among those fitches, fructified in the end to the great increase of godlines mervelously. In so much, that diuers and sundry of them, hauing their consciences cleared and purged of their old hypocrisie, and scarcely well stayed or quieted with these new deuises, sought further by occasion hereof, for some better instructions, and vniuares happened vpon the other sorte of preachers, that taught the truth with more sincerity. Of whom (after they had entred some acquaintaunce wyth them) they learned the principles of pure and perfect religion, leauing by litle and litle that euil opinion which they had generally conceaued agaynst the Lutherans. Afterwards, being perswaded that they could by no meanes attaine the perfect knowledge of the truth, except they would sometime peruse their writings, God did likewise meruailously provide for them herein, that they had not onely such bookes brought vnto them by a miraculous meanes, as they had a long tyme desired, euen at such time as they secretly slept and sought for no such thinges: but also all other sortes of bookes that were extant at that tyme either in Geneva, or any part of Germany: so that hauing such store both of bookes and maisters to instruct them, they beganne to nosell their whole couent, in so much, that where at the first there were onely two, that durst geue the attempt in so dangerous an enterpryse, there were very few in the whole cloyster (which at that tyme was very well furnished) but they had some taste of true religion and godlines thereby, and none repyned agaynst it. Their tyme that erst was spent in mumbling their mattes and prime, was now bestowed vpon lectures of diuinity: their diriges either out of altogether or cartillages: thopt at their characters

fers of pardons graunted by popes in auncient tyme wher vnto al that crue leaned befoze, was now accopted foꝛ stale stufte. As foꝛ images, they had a smal deale of woꝛship done vnto them oꝛ none at all. Mayne fasting was turned into semely sobꝛiety: neither was any taught to be monkish, but to be sincerely and truly religious, noꝛ any mention made of pꝛoceding in their foꝛmer fashions, but much talk rather in derision thereof and to haue them abolished. Neither did they put this light vnder a bushell, impꝛisoning it within their owne walles but sent it abroad into the Citie and the towne and villages adioyning, as well by publishing of booke as by other pꝛivate conference. When all thinges being brought to so good passe, that nothing was left in vse saue only their stout Idoll of their masse, and their monkish pꝛofession that rested in their cule and their crowne, which could neither with good conscience be longer suffred, noꝛ attempted without pꝛesent perill, and yet no great good lyke to ensew thereof, they beganne to deuise first, and afterwards determined wyth them selues to foꝛsake theyꝛ neaste and to flye into Germanie, where they myghte lyue wyth a greate deale moꝛe safety of theyꝛ lyues, and freedome of their consciences. A very bold enterpꝛise (doubtles) and as some thought both rash and desperat. Foꝛ neyther was there any great possibility oꝛ likelyhoode, that not one oꝛ two, but so many at once, and such as were not onely y<sup>e</sup> soueraignes of the whole house and fellowship, but famous ouer the whole city foꝛ theyꝛ excellent learning, should foꝛsake such a cloyster as the like was not in all the territory of Granata, leauing it in a manner desolate, & escape in safety fro y<sup>e</sup> furthest part of Spain into Germanie. And if they should steale away in seuerall companies & at sundꝛy times, then were they like to be in euell case y<sup>e</sup> should tary hindmost. Foꝛ y<sup>e</sup> Inquisitours y<sup>e</sup> had bene quiet a great while, hauing intelligence hereof by some cancard knaue oꝛ other, would besturre them selues of all handes. They



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foze they concluded bzielly, that eyther all which were pze  
up to this couſell, muſt depart ſpꝛedely together, oꝛ els loke  
to be appꝛehēded ſhoꝛtly after. But God ſeing them in this  
diſtreſſe ſhewed them a meanes, how vnder an honeſt pre-  
ſence a dozen of them might take occaſion to depart within  
one month, & ech betake him ſelfe a ſeueral way towards  
Geneua, where they determined to make theyꝝ aboad, and  
purpoſed to mete altogetheꝝ within one tweluemonth. As  
foꝛ the reſt being as yet but yong nouices in religiō, which  
remayned behind becauſe they did not greatly like of going  
away, they within a while after aboad the bzunt of the hur-  
ly burly whe it came. Foꝛ at the very ſame time ther were  
3. burned out of that cloyſter, and diuers of the reſt diuerſly  
punished. In ſo much, that from that day till this, there was  
neuer any examination of matters touching ſayth in Siuil,  
but that houſe hath alwayes made out a man, oꝛ two. And  
very likely it is, that the truth ſowne & planted there, hath  
taken ſo deepe roote, that it ſticketh to the hard ſtone wals,  
ſo that whileſt any one ſtone ſtandeth vpon an other it wil  
yearely yeld them one oꝛ two Lutherans.

I haue by occaſion entred into this diſcourſe ſomewhat  
largely, partly in reſpect of Chyiſtes church, towards the  
which I ſhould ſcarce behaue my ſelfe bzightly, if I ſhould  
robbe theſe me of theyꝝ renowne due vnto them, in regard  
of the ouerthrow which they haue geuen to Idolatry and  
ſuperſtition behauing them ſelues as couragiouſly, as they  
aduentured dangerously, preferring vertue and godlines  
before authority and power, voluntarily reſuſing theyꝝ pre-  
ſent eſtates wherin they lined with ſome woꝛſhip and in  
much pleaſure, and in ſteede therof contenting them ſelues  
to be poꝛe and diſdayned, baniſhed from theyꝝ owne coun-  
treꝝ, to ſuffer ſhame and ignominye: finallye, to be euery  
houre in danger of theyꝝ liues which they led notwithstanding  
in very great miſery. Of the which good & pꝛoſperous  
ſucceſſe, a great part next vnto God we do owe vnto thys

Arias, of whome our purpose is presently to entreate, forasmuch as all this great fire, that hath enflamed to Gods glory, not onely that house, but diuers places in y<sup>e</sup> citie abroad, besides a number of other without y<sup>e</sup> citie which we meane not to touch, bred of those few sparkes which this man kindled at the first. Who by reason of his vnconstant and fickell nature, being halfe suspected of his friendes, and hated of straungers, was diuers and sundry times complayned vpon to the Inquisitours, conuented befoze them, answered the matter, & so discharged. At the last it came to passe, in that troublesome time wherin euery man almost was apprehended for religion, that Arias also went to the pot with his fellowes in deede, though he had diuers times shifted it of befoze. The which end was soztold him two or thre years befoze by Constantino, and that with a behebement affirmati on. On a time whē Constant no had this Arias to his house to diner, wher were present at the same time Aegidio and Varquio, to the intent to take him by somewhat roundly for his halting, forasmuch as gentle admonitions vled befoze would nothing preuaile. But in proceſſe of talke when they were rebuking him most earnestly, he start out in a brauery and sayd that he feared greatly lest he should shortly see bulles set forth in open shew, prophesying somewhat plainly of y<sup>e</sup> Inquisitours Theatre. Wherūto Constantine made him this answere. Behold Arias, befoze God I tell it thee, that thou shalt not sit mounted aloft, as thou supposest to see & behold other, but shalt stand below & be confined thy selfe. As in deede it came to passe by Gods secret and diuine prouidence, that notwithstanding he had ben in time tofoze a faythles fellowe, yet his last apprehension turned not to his vndoing, but wrought in him effectually, and contrary to hope brought forth in him the fruites of true repentaunce. For he did so earnestly and depely lament and bewayle his former estate, that wheras befoze times he had ben as fearfull as euer was Hare of hound or Ape of whip, now being



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bypon the racke, with a meruelous constancy (which argued in him a wonderfull eschaunge) he withstood the enemies of Gods truth, and toke by the Inquisitours sharply, that sat in theyr seats of maiestie like Demigods, saing y they were meter to dyue packs, and that such an office were moze fitt for them, then to sit where they do in seate of iudgment, and take bypon them the determination of causes in religion, wherin they were as blind and yet as bold as Bayard, declaring mozeouer vnto them, that for his owne part he was hartely sorry, and did most earnestly repent him and would do while he had a day to liue, for that he had wittingly and willingly in theyr presence impugned the truth agaynst the godly defendants of the same, wherof he him selfe was now become a defender. Many other sharpe rebukes so oft as he came to his answer, the Inquisitours receaued at his handes. But in the end he was brought forth after theyr guise & accustomed maner of pompe, arayed with all their robes, honourable (no doubt) in the sight of God, though in mans iudgment reprochfull and ignominious: a man, to be reuerenced for his age, but specially for the hartly repentance of his former life, and for that notable confessiō of the truth which he made, leaning bypon his staffe: and so departing from the stage to the stake with a mery and cherefull countenance, he made satisfactiō to y church of God by this notable example of repentaunce at his death, for all the mischief that he had done therto by his vsaythfull and hipocriticall dealing in the rest of his life time befoze. A man most happy of all other, worthy to be shryned, and to haue a seuerall place among the chiefe chāpions of Gods truth here in this world, that hath forsaken the greatest mischiefe and follie, and returned to make the like protestation of Gods truth that other martires and confessours haue done befoze the. Paul, that chosen and elect vessell of God, placeth him selfe among the first sort of sinners, because he had bene a persecuter of the church of God, though of a good zeale, yet not grounded

grounded vpon knowledge. In what place then or degree shall we set this Arias of ours among the sinfull sort, who wittingly and willingly, secretly not openly, behaued him selfe like an enemy and persecuted the same? Paul refereth it to the secret purpose of almighty God, that he might obteyne the more mercy, whereof he had made him selfe vnworthy so many wayes, saying it was to this end, y<sup>e</sup> Christ in him might poure out all the aboundaunce of his mercy and graces, for an example to all them that should truly be-  
1. Tim. 1.  
 leue in him. How much then & how plentifully hath Christ opened his cofers, & bestowed his mercies (the treasures of his goodnes) vpon this newe Paul, if we may so terme him? How sure and certayne a token doth he geue hereby, of hys exceeding great mercy, grace, and loue towards all sinners? Wherefore by this one example, this lesson may we learne as by the true mirrour of Gods goodnes, to kepe our selues from rash iudgements and speches, towards such as we see in the most desperate estate that can be, soasmuch as we cannot certaynly tell what God hath determined concerning them, but ought rather to follow the counsell of Paul, that is, to hope the best.

D. Iohn Aegidio a cannon and preacher in the  
 Cathedrall church in Siuil.

**T**his Doctour Aegidio, albeit he was a man both apt to attayne learning and painefull besides, yet hauing bestowed his time in vnprofitable studies, notwithstanding that he had runne his full race & attained the highest degrees in Schooles, & professed diuinity a long time, (such was the state of learning in those dayes) that he had scarcely his Latin tong. Besides this his small skill either in the tonges or in any other good learning, he was a wicked contēner and blasphemour agaynst the holy scriptures. Yea I haue heard him self bewraye the euill successe of learning  
Aa. j.
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ning and study in his time, and the ignorance of that age  
cōfessing it to be such, that whosoever had any wayes med-  
led with y<sup>e</sup> holy scriptures in the vniuersity of Alcala, wher  
he him selfe studied, was so farre of from being accompted  
of among the learned, that many would scoznesfully and in  
great derision terme him a good Bibler, pzefering Lom-  
bardus, Scotus, Gregorius Arithmeticus, and suche other  
Dunses befoze the expresse word of God, for pzofoundnes of  
wisdome or deepe diuinitie. Afterwards being publike rea-  
der of diuinitie at Siguenca, he was sent for to Siuil, by one  
Alexander that was his pzedecessor there, to the intent he  
might be their pzeacher in the cathedrall Church in Siuil,  
where he was so highly commended, bothe for his vertue  
and learning, that he was Subdane of the Church, con-  
trary to their orders, hauing neuer bene examined by the  
Doctors, as the custome is. And truely for suche schole di-  
uinitie, as was generally and vniuersally receiued all chri-  
stendome ouer, he was very famous, and of great credite,  
marie he neuer attempted to pzeache openly, nor had  
once opened the Bible, to read or study the scriptures. And  
therefoze the very first time that he came into the pulpit,  
contrary to all mennes expectations, he was founde altogi-  
ther so vnfit for suche a fundion, that he began to be greatly  
out of conceit with him selfe, and to growe in contempt of  
others: by the daily encrease wherof on bothe partes, they  
fell so to repent them, the one for admitting him so vnad-  
uisedly, the other for taking vpon him that office so arro-  
gantly, being vnable to discharge it, that both they minded  
to remoue him, and he him selfe determined to leaue them.  
But in procelle of time, after he had thus passed y<sup>e</sup> pikes by y<sup>e</sup>  
space of a yeare or two, it was his chaunce to mete with one  
that gaue him such instructiōs (or rather it was y<sup>e</sup> ordinance  
of God, y<sup>e</sup> provided so well, both for him & for y<sup>e</sup> whole citie)  
that within a few houres conference, he learned by that par-  
ties meanes the ready way for a pzeacher to trauail in, and  
what

what the office and duty of a preacher was: to the obeyning wherof it was told him y he must vse other meanes, other books, and other maisters, then hitherto he had done. Wher at D. Aegidio was somewhat assonted at y first, hearing him make such a sermon vnto him, but especially meruailed to see his boldnes, that being but a plaine fellow and as a mā would say a very rustycote, besides that, one take not to be very well in his wittes, would presume so boldly, to teach such a Doctour as he was, being nether familiarely acquainted with him, nor knowing him to his thinking. Yet D. Aegidio being of a gentil disposition by nature, and hearing him discourse so largely of the duty of a preacher, wherin he acknowledged his owne infirmitie, did the more easely brydle him selfe, and gaue him the hearing quietly. The force of whose perswasions (being a man indued wyth Gods spirite) was so great, that from that day forward D. Aegidio was quite altered and become a new mā, thinking all his former life and labour euill spent, and therfore begā a new to treade an other path which should lead him vnto perfect wisdom and learning, wherof as then he knew not one steppe. Furthermoze, perceauing his counseller to stād so long vpon that poynt which concerned the duty of a good preacher, he toke it to be a sufficient calling for him to that vocation, whereof he knewe he shoulde neyther reape commodity nor estimation in this world. Perhaps many wil maruel to heare the party named that was the occasion of so suddeyn a chaunge and alteration of such a man in so short space, taking vpon him to teach him the true way to perfect wisdom. Truly I must nedes disclose it to the end that the wonderful misteries of Gods election may be manifested and reuerenced, who by the foolish of this world censure foundeth the wisdom of man. His name was Roderico Valerio a man 26. yeares ago condemned at Siuil by the Inquistours for a false Apostle, a conterfayt Prophet, and a wicked deceiuer of the people, and therupō banished, and in



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his exile suffered for the profession of the truth. Whose wonderful kind of calling to the true knowledge of Christ, sithens I am occasioned to make mention of the person, it shall neyther be greatly impertinent briefly to speake of, nor tedious to such as be godly disposed. This Valerio (a citize of Nebrissa, a famous town as any is in al y prerinct of Granata, both for y antiquity therof, and chiefly for y fame of one Antonio de Nebrissa a notable Clerk as any was, & one that first restozed the puritey of the latin tong in Spaine in these our dayes) was descended of a good house & of sufficient ability to mainteine the worship therof: howbeit he employed his wealth, not to vertue, but as commonly such men of ability doe, which thinke all theyr honoz to consist in the mainetenaunce of a good stable, and the furniture therof, in games, in costely and excessiue apparell, in hunting and o-ther such like pastimes and exercises. For in all these qualities he was singular aboue all the yong gentlemen of the whole citie; in so much that he sought not onely to match such as were his equalles in degre and habilitie, but also to excēde them farre. In the middest of these vaine phantasies, a certayne motiō came into his mind (by what occasiō, or through whose perswasion, or other wise by what meanes God knoweth) but he suddenly left all his old delights, consēting the spech of the people (which was a hard thing for a man to doe) and bent him selfe wholly both body and soule to the exercise of vertue and godlines, that a man would scarcely iudge him to be a man of this world. Moreover the wonderfull chaung that appeared to be in him otherwise, as well in his spech and behauour, as in his apparel that was fine and sutable befoze, gorgeous as might be, and now quite altered in to simple stuffe and playnest fashion, was well liked of some, but on the other side a great number thought it meare madness or starke folly. But as the like false verditēs geuen of the holy Apostles that were indued with the holy ghost, were attainted by the ef-  
fectes

fectes of the same spirite, so the perfect feare of God with the be wayling of his former vanities, the earnest desire of righteousness, and his whole talke tending to these endes and concerning these matters alwayes framed according to the p̄script rule of Gods word, was a sufficient p̄ofe and euidence to men of perfecter vnderstanding, that the spirit of God most certainly possessed him. In his youth tyme he had gotten a litle smacke in the latine, by the help whereof he was cōuersant in the holy scriptures both day and night, so that by continual study therof, he had a great part of them by hart and could make application thereof to his purpose sensibly & meruailous rebely. He had also dayly confits with the spiritual mē (as they call the) & priests and monkes, which were the causes (sayd he) that not only the estate of the clergy, but also al ch̄ristendome was so fouly corrupted, that they were almost hopelesse of remedy: for which causes he did also diuers and sundry tymes sharply rebuke them. Whereat this pharisaicall generation much matuailing, inquired of hym how he attayned so suddenly to all this skill in holy scriptures: how he durst p̄sume so arrogantly to inueigh against the very supporters & lights of the church? For in dēde he spared none, but would tel the proudest of them his mynde, being but a lay man, boyde of all good learning, and one that had spent the greater part of hys tyme in vayne and vnprofitable studies. Likewyse they examined hym, by force of what commission he did it: who sent hym: how he was called: and by what tokens he declared the same. Alas for them good men, when they cannot deny their abominations, nor longer hold out the light which discovereth their darknes, euen now as in all other ages frō time to tyme, they are drinen to these shifts. Howbeit Valerio answered them truly and with a bold courage to euery demaund: that he had not fished for that wisdome and caught it in their most filthy puddels, and muddy ditches, but had it by the only godnes of the holy



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ghost, who poureth whole floods of grace into the hartes of true beleuers most abundantly. As for his boldnes, he told them, that both the goodnes of his quarell, and he that sent him gaue him the encouragement, and that the spirit of God which is bound to no estate or degree, be it in name neuer so spirituall, specially if it be corrupt, hath heretofore chosen very idiots and fishermen, and placed them in the rowm of Apostles, to controule the Synagoge of the learned touching the law, to appeach them of ignorance, and to call the whole world to the knowledge of their owne salvation: and that the same Christ had sent him, whose name and authority he had for his warraunt: but as for any signe to declare the same, he sayde it was the token of a bastardly generation, and of the branches degenerate from the true stocke of the childe of God to aske for any signes in the tyme of suche light, when all thinges shine therewith, yea very darknesse it selfe as cleare as noone day. At the length for these and suche like matters he was called to his aunswere before the Inquisitours, where he disputed very earnestly of the true Church of Christe, and which were the markes to know it by, how man was iustified in the sight of God, and of such other pointes of religion: the knowlege whereof, he confessed that he had attained vnto by no meanes or help of man, but by the onely handy worke of God, and his wonderful reuelation. Howbeit his madnes and phrenesie, wherewith the Inquisitours supposed hym to be troubled, excused him for this tyme, yet to the end that he might the soner come to him self againe, they condemned him in the losse of all his substance and sent him packing as poore as Job: but he neuer repented himselfe thereof, or became other man, in so much that within a yere or two after, he was sent for agayne about the same matters and then driuen to make recantation: marry in consideration that they tooke hym to be lunatique still, they spared him his life, adiudging him neuerthelesse to weare

weare the Sambenite, and to suffer perpetuall imprisonment during life, saue only that on sondayes they brought him forth, with many other mo of his companions, and carried them to Saint Saluators church to heare seruice. Whereas diuers and sundry tymes he arose out of his place, and in the hearing of all the people controlled the preacher when he taught them amisse. At what tyme it so chaunced that the Inquisitours were not halfe so bad as other that had bene befoze the, so that his fact was wound bp quietly and excused by madnes and folly. After wards, he was removed forth of prisō to Saint Lucars into a certayne house of religion, where he dyed, being a man about 50. yeares of age, a very wonder to the world at that tyme, sent to awake men out of their dead sleepe of wickednes and ignorance wherein they lay snozing and snoztng so long. But forasmuch as those articles whereof he was most vniustly cōdemned, were straunge and not heard of in Siuil at those dayes, he had a Sambenit appoynted to weare, such one as was of the largest size that any ware in his tyme, the which at this day is to be sene for a speciall monumēt of a notable heretike in the vestry of the chief church in Siuil in a place where euery man may easely see it, with this inscription wrought in capitall letters. Roderico valerio a citizen of Nebrissa an Apostata, and a false Apostle of Siuil who sayd he was sent from God. By this mans aduertisment as I shewed befoze, was this Doctoꝝ Aegidio first awaked, and by his instructions, came to the first knowledge of the true Gospell of Chꝛist, which lay buried a long season befoze, so that neither maister noꝝ scholler once heard so much as one word thereof. Therefore so oft as his matter came in hearing befoze the Inquisitoꝝ, this Doctoꝝ Aegidio did alwayes stand his god frend as much as in him lay, thzough whose meanes it was thought that he found the moze fauour at the Inquisitours hands in the mitigation of their sentence vpon hym being a relaps as their terme is. But in the end.



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**Doctor Aegidio** himself bought full dearly that little curse  
he that was shewed to this man at his mediation. For ther  
by he purchased to himselfe, both much hatred, and grew  
dayly into great suspicion with all that packe of phariseyes  
that could not well alway with his perfect and vertuous sin  
cerity. Besides these good instructions, this Aegidio was al  
so familiarly acquainted and conuersaunt with Constantia  
no Fontio, a man excellently well learned, by whose day  
ly conference, he profited maruailously in study, fell to the  
reading of good authours, and so grew to profound know  
ledge in the holy scriptures: but specially concerning such  
matters whereof he would preach to edify y<sup>e</sup> people withal,  
he both learned them perfectly by conference with other  
wise and learned men, and partly by his owne reading and  
experience: at the length, beganne to preach as learnedly,  
godly, and zealously, as he had befoze tymes done coldly,  
folishly, and vnskilfully. When began the hearers to feele  
the maruailous force of that doctrine which these 3. men of  
great credite & estimatiō, Aegidio, Constantino, & varquia  
magno taught with one consent, in so much that the more  
they grew in knowledge frō their old ignorance & blindnes,  
the more were these mē had in reputatiō among thē, & the  
old hypocrits despised, that had taught them other doctrine  
to the great perill of their soules. Whereuppon there were  
dayly diuers complaints brought to the Inquisitours eares  
of these men: but specially of Doct. Aegidio, who of meere  
simplicity, and by reason that he was in some more autho  
rity then the rest, did more openly inueigh agaynst the ad  
uersaries of y<sup>e</sup> truth, whō they began chiefly to enuie at such  
time as the Emperour in respect of his singular learning &  
integrity of lyfe, elected him to the bishopricke of Dortoys.  
For then those hypocrits began to bestirre thē of al hands  
and to lay all their heads together to geue him a lift, thyn  
king that if he were once consecrated bishop there, he would  
keepe a foule coyle in their kingdome. Therefore they cry  
ted

ted him to come before the holy House wher plaint was entered against him by such as were their crafts maisters, able to worke him mischief, and to bring it about closely, so that by their meanes he was cast into prison, and thereupon examined. The first matter was concerning the iustificati- on of a Christian man, and diuers other that depend therō, as of mans merites, of purgatory, of the meanes of satisfac- tion for sinnes deuised by mans baine, of the number of Mediatours, and whether there were any mo then Christ alone, also concerning the assurance of faith in such as are iustified &c. Besides these there wer also other matters that fell out by occasion of an abhominable Idoll of the blessed virgin Mary, wrought very artificially by Ferdinando the king (as the report goeth) the which Image, vppon diuers feastes of the blessed virgin is set vp and shewed to the peo- ple with great pompe: whereupon Idolatry or the wor- shipping of Images came in question. Also by like occasion of a certaine chip of wood that is very superstitiously honour- ed in the same Church as a peece of the Crosse whereon Christ was crucified, the which relique Doctor Aegidio wished to be burned, & same matter likewise came in talke. Moreover, concerning inuocatio and prayers to dead saints, and the banishing out of pulpits the deuises of mans baine, and of placing therein the perfect and expresse word of God and other such necessary matters of like importtaunce, and therewithal, to set him forthward, he was charged to be an er- nest fauourer of Valerio de Nebrissa, &c. Whereunto Doct. Aegidio made answer particularly, but chiefly touching the first poynt. Whereof he made so perfect and absolute a defence, so learnedly, so Godly, and so absolutly, as any hath bene hetherto heard or seene: in the which answer he gaue his aduersaries twenty wayes to take aduantage of hym, and thereupon to inferre diuers other such heresies. But at that tyme the Inquisitours were not growne so bolde as since then they haue ben, nor in dede durst not burne such



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A man as he was for these quarels, albeit they were bigged and called vpon on euery side very earnestly so to do. Therfore seing that they could in no wise make hym chaunge or alter his mynde, they begā to deuise which way they might saue his lyfe, because the Emperour who lately had elected him to so great a bishoppricke, as also the whole Chapter of the Cathedrall Church in Siuil were become very earnest suters in his behalfe. There was also one of the Inquisitours named Corrano a good and a fatherly old man, who for that assuraunce which he had by his owne knowledge of the good conuersatio of Doctor Aegidio, and of the forwardnes of his accusers, stood his very good frend, though his wicked associate Pedro diazio was sore against hym, who like a proud Apostata forsooke the truth, wherein the same Valerio de Nebrissa had instructed him in his priuate lectures vppon Pauls Epistle to the Romaines, for the which he gaue him at that tyme most hartly thanks, and yet notwithstanding was now become a turncote. When Varesquio was dead and Constantino in the low countries with the Emperour being his chaplaine and confessor, there were certayne arbitratours apoynted on both partes concerning this religion that was newly come into Spaine. And Doctor Aegidio for his part among others named one Bartholomeo de Zamora, a Monke of the order of Saynt Dominike, a man very well learned and one that knewe the truth. Who afterwards by the Emperours meanes was preferred to the Archbishopricke of Toledo whence he was shortly after deposed for religion, or as it is more probably coniectured, vpon some priuy grudge, which the Archbishop of Siuil, high commissioner in the Inquisition, bare vnto hym, and so, after many conflicts with the Inquisitours, at the length dyed. But at that tyme he could not be present at this triall by reason that he was attendaunt vpon the Emperour: So that Arias, who was commonly called Seigneur Blanco, was iudge at that time. But what his verdict was

was is already partly reported in the special history that I have written of hym, and perhaps the same may come forth to light hereafter particularly ioyned with the aunswere that Doctoꝝ Aegidio made thereunto. But whether Arias were thereto nominated by the Inquisitours themselves, or by doct. Aegidio, as yet it is not certainly known: so that some being absent, and some feareful to speake their myndes for feare of afterclaps, the determination thereof was referred to one called Dominico Afoto, a sophister of great fame in the vniuersity of Salamancke, and one other of the order of Saint Dominicke, who after great expectation of his comming, at the last came from Salamank to Siuil, and there entred disputatiō with D. Aegidio y was but a playne dealing man and of a small foresight, more craftely and subtilly then other had dealt befoze him. First, pretending much good wil towarde him and perceauing that by dealing with hym openly, he coulde in no case remoue hym from his opinion, he fained himselfe to be iumpe with hym in the same: mary he aduised him, that forasmuch as those articles that presently were called in question were somewhat odious in most mens eares, to the end to stoppe that gappe, he would make and publish some apt declaration and exposition thereof, the which he offred to prescribe vnto him in the best sort that he could, that he might vse it if it liked hym, or els they two to conferre about it, and set it forth to the better discharge of their consciences, furtheraunce of the truth, & contentation of the hearers. Wherevpon Afoto prescribed such a president: both of them conferred about it, and in y end agreed without any controuersie. There was a solempne day of hearing appointed by the Inquisitours for that purpose, and two pulpits set in the Cathedral church, the one for D. Aegidio, the other for Afoto, and al the people were assembled thether. Afoto began his sermo and proceeded accordingly. Immediately after the end thereof he drew forth of his bosome a declaration quite con-



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trary to that, whereupon they were agreed. For in the former there was nothing but that which was consonant to y<sup>e</sup> truth and his own conscience: in this, no such matter, but only a plaine recantatio<sup>n</sup> of all those things whereof he was accused and had bene a maintayner of tofore by the space of two whole yeares, and lately also during the tyme of hys imprisonment. But the pulpits were such a distance a sun-der, that by meanes thereof partly, & partly w<sup>th</sup> y<sup>e</sup> murmure of the common people whiles euery man gaue his verdict thereof, there was such a noyse, that D. Aegidio could not well vnderstand what Afoto sayd: but yet for the good opinion which he had of him, gaue him such credit that at y<sup>e</sup> end of euery article, whē Afoto craftely asked his cōsist thereto, willing him to speake aloud that y<sup>e</sup> people might heare him, or els to signifie so much by some countenance or gesture he did so, confessing that he did agree to all those things which Afoto had read vnto them. Whereupon he was presently condēned to suffer imprisonment for 3. yeares. Mozeouer this crafty Donke procured a prohibition agaynst him for preaching, reading or wryting by the space of 10. yeares after, enioyning him during y<sup>e</sup> time, not to depart Spaine. Whereat Doct. Aegidio meruelled much hearing that hys punishment was no greater, knowing nothing hereof, nor vnderstanding after what sort he was circumvented, til the time that he was brought to prison againe, whether diuers of his frends resorting to visit him, began to rebuke him for denying the truth. The which thinges we neuer came to haue any notice of but of his owne mouth in the time of his imprisonment. During which time it was hys chaunce to heare of the death of 3. of his most deadly enemies Sbarroia, a sophistre and one of the order of Saint Domi- nique, Pedro Mexia one y<sup>e</sup> tooke vpo<sup>n</sup> him very arrogantly, the title of a philosopher without any maner of good learning, and Pedro Diazio the Inquisitour that played the Apostata, and forsake the truth most wickedly as was before decla-  
red

red. Neither is it to be otherwise thought then to be the secret iudgment of God that 3. of the greatest enemies that the truth had, and soze aduersaries to this innocēt mā should dye all within one yeare ech after other while D. Aegidius was in prison and his matters in eramination, and (as it is reported) that some of them should depart scarce quietly. Howbeit he liued foure or fīue yeares after that retractatiō which was compassed of him by such deceitfull meanes, and was neuertheles esteemed of al that godly congregatiō, and did as much good to other afterwardes, as at any other time being at his most liberty. In the which time by reason of an embassie, which he was sēt in, he visited his brethren that somtimes had bene schollers to D. Cacalia at Valladolī professing the gospell vnder him, and renouncing all wickednes and impiety. At home after that he had comforted and confirmed, in his way homeward as he returned to Siv being soze shaken in that long iorney, by reason that he had not bene acquainted with trauayle of a great while before, sickned, and theruppon, within a few dayes after departed this troublesome life and went to euerlasting rest.

He lefte behinde him certayne commentaries vppon Genesis, and Pauls Epistle to the Colossians, vppon certayne of the Psalmes and Cantica Canticorum, written by him in the Spanish tong very learnedly, and like one plentifully indued with the holy ghost, the which are reserved in the custody of diuers men of trust and credit as iewells and treasures to the behoofe of y church. The which albeit they were both learned and godly, yet other thinges which he wrote in prison, doe so farre exceede them for the speciall affections moued (no doubt) by the spirite of God & expressed therein, that a man may easely see the force of affliction and tribulation, how much it auayleth the godly for deepe iudgemēt in matters of diuinitie. But within two or thre yeares after his death the new Inquisitours thinking that the other who had the eramination of him had delt a



great deale more easely with him the became Inquisitours, seing that they could not cite his spirite to apeare befoze the which was inquietnes and rest, therfore they determined to shew theyr spite towarde his carcass & dy bones. Wher upon they digged him out of his graue, & buried in his place and vnder his name a puppet of straw, brought his corpes vpon the scaffold, and vsed it in such sort as they would haue done him selfe that sitteth in heauen with Chyste on the right hand of hys father, if they could haue caught hym here in earth. But God that dwelleth one high, laugheth at these theyr follies.

Doctor Constantino Fontio *a canon and preacher  
in the Cathederall church in Siuil.*

**I**t was the singuler good hap of the church (saying that it heaped condemnation vpon it the more) that Constantino should come in place after so godly a man as D. Aegidio was: by whose meanes Constantino in very shorte space meruelously increased and profited in vertue and sound religion. And therfore, sozasmuch as the worthines of this mā was so great, I am iustly occasioned somewhat largely to discourse of him in this history. Wherin I feare it greatly, lest I shall not be able sufficiently to set out the commendation of that man accordingly as his worthines deserueth. For how can I deuise to sound thy prayles sufficiently, being y most famous diuine of any y hath liued in our dayes, & one whome God of his abundaunt gracious goodnes, did indue so plētifully with so rare qualities, as hardly are to be sene together agayne in one man, so that well they may be wondered at, but neuer valued to their worth. It is a strāge matter, and almost incredible, and yet true that I will report of him, for I am able to iustifie it: that of many thousands of men that haue viewed this mans qualities thorowly, there was neuer any, but eyther loued him passingly, or els hated him spitefully. Therefore as he was ordeyned to be both beloued & hated w extremity: so had he many malicious

cious enemies, & as many earnest friends & fauourers. And here I cōprehend not vnder the name of friends, such as he him selfe bare good will vnto, more then I accompt those men among the number of his foes to whom he wished euill: but onely such as he knew not, and yet they with all they hart both loued and honoured him. For those that he bare speciall affection vnto (forasmuch as he knew the vncōstancie of this world) were onely one or two in all his life time. Notwithstanding, such as he thought woorthy to be beloued in respect of they vertue, he would pleasure any way that possibly he could. His youth, in comparison of other young men that be studious, perhaps he bestowd not so prayably: yet so, as it was no hinderance to him in his age afterwards, but that he passed it with great commendation. For being a man of a meruelous pleasaunt witte, and in matters of dispozt pleasauntly disposed (other wise very faire condicioned) he diminished his credit and estimatio somewhat after he was grown in yeares, by vsing himself ouer much to iesting. Howbeit, that was only with his aduersaries, who notwithstanding would as greatly haue disliked him on the other side if he had bene as sage and graue as eyther Curius or Cato. And in dede there are a great sort of his sayinges in many mens mouthes, which being well weighed and considered are more woorthy to be called wise Apothegmes, then pleasaunt speeches: but they are such as cannot aptly be expzessed, & retayne their grace in any other language. Neyther did he so commonly vse to iest at any or so finely, as at those hypocrites the Spokes and priestes that had a certeyne pride in them selues, of a foolish pharisaicall opinion of holines, being but in mere toys and trifles. But most of all he vsed to girde the foolish preachers, wherof there was neuer any age so full, whom the holy scriptures accompt to be the vilest sort of people that are, comparing them to salt that hath lost his saueur, and wil serue to no vse. Neyther can any man sufficiently mer-



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well at his passing witt that being in a barbarous age, where  
all good learning was almost lost, and forgotten among men,  
in this vniuersall time of ignorance, he did either onely at-  
teine to grounded knowledge, or had very few fellows.  
And in the tongues, to witt, the Latin, Greke, and Hebrue  
became so notable without any teacher, that he alone had  
bene sufficiently able to restore them vnto vs of him selfe.  
As for all other kind of learning that serued to the furni-  
shing of a perfect oratour he attained not only a superficial  
sight therein but a perfect & absolute knowledge. With these  
helpes he set to study of holy scriptures, wherein he became  
so well learned, even in his youth, y whensoever he was oc-  
casioned to shew his opinion concerning any matters, or  
the significatiō of any termes therein, he left nothing vntou-  
ched that any might doubt of, except such as were blind as  
bushards and could see nothing. Moreover, he was so eloquent  
in his own tongue, that all his auditours were brought into a  
great admiration thereof. Being thus furnished with these  
good giftes, he set to preaching, and without comparison pas-  
sed all the of this age or of the age before him. Besides these  
good qualities, he had a singular good discretion and iudgment  
in all his doings, the which he had attained vnto, partely  
by great study, partely by long practise and experience, but  
specially by great search and profound knowledge in holy  
scriptures, wherein he plainly saw, as it had bene from the  
top of a high tower, whatsoever all the world did. At suche  
times as he preached (which commonly was about eight of  
the clocke) there was so great resort to his sermon that af-  
ter 4. of the clocke in the morning, and many times from 3.  
it was hard to get a good place in all the church where a mā  
might conveniently heare him. Notwithstanding all this  
favour and affection which all the people bare vnto him (ex-  
cept the malicious hypocrites) besides his meat and drinke  
for his reasonable sustenance, and his library which was  
but meanelly furnished, he gathered together no other great  
sub.

substance: for he was a man farre from those plagues that haue alwayes infected the church of Christ, conetousnes & ambitio. In so much that being offered a good Canonship in the church of Toledo which many a mā of his order would thinke him selfe in happy case if he might attaine vnto, he was so farre from the greedy desire therof, that he contented it, rather caring not for it, but after his accustomed manner iested at it merely. For immediatly after the death of y<sup>e</sup> bishop of Vtica that was preacher in the Cathedral church, the whole Chapter with one consent offered him that place which they commonly call the opposition, and sent for him thither very honozably. But he made them answeere without any great deliberation, that he had great cause to yeld them many thankses for they<sup>e</sup> good opinions conceaued of him, in that they thought him worthy of so great a dignity, saying y<sup>e</sup> he would do the best he coulde to requite their curtesies. Howbeit, forasmuch as his fathers and his graundfathers bones buried many yeares agoe were now in rest and quiet, he would in no case do any thing wherby the rest that they wer in might be interrupted. And this (I suppose) was the summe of his answeere & the very words which he spake. For about y<sup>e</sup> tyme there grew hote quarells, betwixt the Archbishop surnamed Siliceus a mā of famous memory forsooth, & the Chapter of y<sup>e</sup> same church. The Archbishop was hated of the chiefe men of the chapter because he had openly and in opprobrious maner reported them to be descended of the line of the Jewes: and they on the other side being mē in good estate & not able to beare these reproches thought to be euen with this foolish bishop that came from cart and plough, and by good hap (as a mā may say) without al respect of learning or honesty, was preferred to y<sup>e</sup> highest dignitie in all Spaine next vnder y<sup>e</sup> king, & because he was a troubler of common quiet they purposed to worke him al the spight that might be: by meanes wherof none were spared that had bene buried by the space of a hundred yeares



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but y this good archbishop vnder pretence of religion made inquiry of the Canons fathers, grandfathers, & great grād fathers, driuing them to deriue they? petegree out of they? graues. The which foolish and vngodly controuerfies Constantino tooke occasion to quippe them for, at such time as he was set for to supply that place. In like sort not long before he refused a Cannōship in y church of Quenca both rich to the purse and worshipfull besides for estimation, situate in his owne natie soyle. Moreouer, being the first man that brought the knowledge of true religion into Suiul, he did so plainely set it forth and so sincerely, so sharply rebuked those pedlers that sold all their packes of pardons and other fantasies for pence, laying such things so sore to they? charge that notwithstanding they saw full well y he would proue a plague both to them and they? whole generatiō, yet could they not find any iust cause to accuse him of but to they? own shame, & yet ceased they not to hate him deadly. Howbeit he tooke a way they? stings so cleue, that they could neuer come conueniently to payson him: neyther did he slacke for all that to set forth the truth, notwithstanding that he knew they lay in wayt for him priuely. And surely it was the singular prouidence of God which so blessed that citie, that there should be in that church at once thre such notable men and so excellentlye learned, Constantino, Aegidio, and Varquio, which before times were students together in diuinity, and now furtherers of vertue and good religion with one consēt, and with like zeale. For Varquio did read vppon the gospell after Mathew, in the Cathedraall church, and that being done, did afterwards take in hand to expound y Psalter. Aegidio preached dayly: Constantino not so ofte as Aegidio, but to as great fruit land edifying, continuing all together, ech man in his roome, till afterwards that God sent stormy tempestes, to the ende to try ech mans building, that Varquio in the midst of this hurly burly, while he and his aduersaries were bickering together, died:

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stantino was sent for by the Emperour & his sonne Phillip and forced to forsake Siuil. So that D. Aegidie was left alone like a lambe among a sort of wolues to minister matter for a tragoedy; the which is already declared in his history. After whose death Constantino left the Emperours Court, where he had gotten both wisdom and learning and returned to Siuil agayne to set forward the light of the gospel that had bene stopped for a while. The which thing he did with as much scale as euer he did before time: so that both he him selfe was very well esteemed, and his sermons liked of all the people exceedingly. It was also his chaunce by reason of a certayne order taken by the whole chapter, to be appoynted the next lent after his comming to preach euery other day in the Cathedrall church. The which when he refused to take vpon him because of his late sickness, being scarcely well recovered, he was compelled to do it perforce, notwithstanding that he was so weake a creature that he was sometime caried thither, and for faintnes once or twice in a sermon compelled to drinke a draught of wine to refresh himselfe withall, & to make him able to hold out til the end of his houre. The which (doubtles) was a very straunge sight to behold: & yet such fauour euery man bare towards him, that he was dispensed withall to vse that liberty. Afterwards being restored to his health, he deuised a ready way to set forward his purpose, and such as none had trode in before him. For by his meanes one Seignor Scobario a famous man in Siuil, both life and learning, to whom in the Senate of the City by common consent had committed the charge and ouersight of the Colledge of children (commonly called the house of learning) conferring with Constantino about the matter, translated the reuenue that some drunken chaplein would haue deuoutly dronke for his soule, into a yearely stipend, towards the maintenance of a Divinity lecture in the same colledge, whereof this Constantino was chosen reader, who both happely took in hand & effectually pursued

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that profitable exercise : beginnyng first with Salomons  
Proverbs, the booke of the preacher, and Cantica canticorū.  
Which after he had passed through very lernedly, he proce-  
ded into Job, and expounded it moze then halfe. All which  
works are extant at this day in wrytten hand, gathered be-  
re painfully by one of his auditours named Bab. Wherinit  
shal appeare hereafter, as I can haue leasure to publish the,  
how farre he hath exceded all that euer haue wrytten vpon  
these bookes hetherto, and how excellently well lear-  
ned he was. But some euill spirit enuyng the good successe  
of that Citie, vnder the pzetence of feruēt zeale, caused him  
to forsake that course wherein he ranne befoze, and after-  
ward incombred him so many wayes, that he was neuer  
cleare quit of all till hys dying day. About what tyme wel-  
neare it happened that y chief Canonship ( which was first  
founded for a preacher) fell voyd in the Church of Siuil  
by reason of Doct. Aegidio his death. Wherunto the whole  
Chapiter woulde willingly haue chosen Constantino as  
one whom they thought of desert woorthy the place, for the  
notable gifts that both they and all the whole Citie saw in  
hym of a long tyme whyle he continued preacher there, but  
that it would not stād with y rules of their house to admit  
hym thereunto without oppositions. For vppon their last  
errour in chusing D. Aegidio, immediatly after, they en-  
tered an order, that none thencefozth should be admitted to  
enioy that place without their accustomed kind of oppositi-  
ons vsuall in all Churches. Whereas Constantino on the  
other side had alwayes scozned & derided those ceremonies,  
as toyes not much vnlike the contentions of iugglers and  
minstrels for the best games. Pozeoner one Valdesio by-  
shop of Siuil & a courtier, owning Constantino a priuy grudge  
from the first tyme that he preached befoze the Emperour  
and grew into his fauour, was very earnestly in hand with  
the Chapiter, pressing them with their owne decree, after  
he vnderstood y they were about to vndoe it againe. Wher-  
vpon

vpon there was a day appointed for the opposition, and published in the most famous Cityes in Spayne, so that diuers came flocking, as it had bene a sorte of crows about a carian. But the wiser sort kept theselues away from encountering with hym, for the great fauour and estimation that he was in, so that there were but onely 2. that aboad the hunte: the one called Maucelo a Cannon of Alcala, the other a Cannon of Malaga, hoping by like to get some greate booty thereby. Howbeit the first vpon better aduise ment returned home agayne shortly after to Alcala: the other Cannon of Malaga bolstered by the Archbishop to spight Constantino withal, willfully continued the skirmish. At the length, Constantino being overcome through the great entreaty & perswasion of the Chapter, but especially moued by the importunate sute of a friend of his, to whom I wish he had not yelded so much in this (for then perhaps he had bene aliue at this tyme) resolved him self to stand for the Canonship and to dispute after the accustomed order: by meanes whereof fulfilling that ceremony, he of Malaga was sent to shake his eares, and the Chapter preuayled against the bishop. There was also at the same time a litle zeale which blynded Constantino, lest perhaps some prater should haue stept in place that would alwayes be barking against god and godly doctrine, whereas by his accepting of the same place there was a certayne likelyhode and hope, that the doctrine thereby should haue the more free passage. In respect whereof, he was the more willing, rather then for any greedy or couetous desier of attaining any welth thereby, the which vice he alwayes condemned with a manly courage. Whereuppon, his aduersary that stood against hym perceauing him selfe vnable to weigh with hym, either for learning, countenance, or fauour which he found at the Chapters hand, bent himself wholly to take exceptions to his person and to disable him by way. First he beganne to object against him all his youth-



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ly toyces, namely marriage, & which was befoze he entred into orders, charging him that neither he was rightly priested, nor came by his degree of Doctorship orderly. On the other side a meruelous rable of & hipocrites that had bene of his old acquaintaunce began to be galled a fresh seing hym so highly preferred, in so much that they fell to reuiue olde matters concerning diuers points of religion, bying them moze earnestly then they had done befoze tyme, and that in the Court of the Inquisition, wherein Valdesio his aduersary sat as iudge. Notwithstanding in the middest of these byples, Constantino hoping vpon the good wils of the Chapter, was installed, and whiles & controuersies were at the hottest, there was much busines in that Church by meanes of certayne bookes of Iuliano paruo, wherof I made mentiō befoze. In the which stozmes what place was there wherin Constantino might shroud his head? And yet being brought befoze & Inquisitours, albeit he had thowoly displeased al his aduersaries in & former byaules befoze, yet notwithstanding he auoided all their quarrels piked agaynst him by his quicke & ready answers (after his accustomed maner) so easely, that they could in no case get him to make any open protestation of his sayth, by the which their hope was to compasse and circumuent him. And in very deede he had escaped at the length but that God of his wonderfull prouidence compelled him soze agaynst his will, briesly and plainly to confesse his truth. For, nigh about the same time there was a very honest and a substanciall wydow, named Isabel a Martina apprehended, in whose house Constantino had hidde certayne speciall bookes for feare of the Inquisitours, which he might not auow the keeping of in Spaine without presente perill. Whose goodes beinge sequestred accordeinge to the custome of the Inquisition, her sonne one Francisco Bertramo had conueighed diuers Chests of the best stufte that his mother had, because he would saue somwhat, so that these greedy gulles should  
not

not denoure all. The which thing comming to the Inquisitioners eares, by meanes of his vntrusty seruauit who disclosed it, was the occasion that they sent immediatly one Ludouico Sotello their Alguazil to demanda those Chests. Who resorted vnto hym accordingly, as he begā to say bys message soberly, Bertramo forgetting the Chests and supposing that the cause of his comming had bene for Constantinoes bookes, tooke the tale out of his mouth and sayd vnto him: Seignor Lodouico, I know wherabout you come, and therefore if you wil promise me on your honesty quietly to depart vppon the receit therof, I will shew you them. The Alguazil meaning the Chestes (as for the bookes he neither came for them, nor knew of any such before) promised him so to do. Whereupon Betramo caried him forthwith into a secret place farre within the house, and plucking forth a stone or two in the walle, shewed hym Constantynes iewels of paper in deede, but farre more precious then gold or pearls. Whereat the Alguazil being somewhat astonied, to find that which he looked not for, told him that he came to demanda no such maner of thing, but certayne Chestes of bys mothers goods, which he had purloyned from the Sequester. As for his promise made vnto him for his quiet departure, he sayd he was not bound thereby otherwise, but y he must needs cary both him and his bookes to the Inquisitioners. Thus by these meanes came all Constantinoes writings out of corners to light, and to the Inquisitioners hands, contrary both to his owne expectatiō and his aduersaries, which could haue geuen a great peece of money to haue come by them before. And among other of his writings there was one great volume found writte throughout with his owne hand, whercin (as the Inquisitioners them selues reported in their sentence which they gaue vppon him afterwards standing vppon the scaffold) he did openly and plainly in maner, as it were for his owne satisfaction, handle these speciall poyntes, that is to say: the state of the church. The



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true church and the Popes church, whom he called very Antichrist: the sacrament of the Lords supper: the inuention of the Masse, wherein he sayd that the whole world was deceiued and abused thzough ignorance of the holy scriptures: the iustification of a Christian man: Purgatory which he termed y<sup>e</sup> Molues head, saying y<sup>e</sup> it was a deuise of the monkes to feede their owne bellies: also Bulles and Popish pardons, mans merits, Christ, and other articles of Christian religion. The which booke so sone as it came to the Inquisitours hands, they demaunded of hym if he knew his owne hand: howbeit he shifted the of frō their purpose a good while, and droue them of from day to day, tyl at the last vnderstanding y<sup>e</sup> will of God, who had now take away all euasions from hym, he acknowledged his owne hand, and confessed it to be his owne wytyng, protesting openly, that all things therein contayned were full of truth and sincerity. Therfore (said he) take ye no further paines in seking witnesses to testifie agaynst me, sith you haue so plaine and perfect a confession of my opinion and belief, but do and deale with me as it shall please you. After the which examination and aunswere, he remayned in prison by the space of two whole yeares: where partly by occasion of hys corrupt and noughty diet, though he were not a man greatly curious or dainty therin befoze tyme, but chiefly, of very sorow cōsuming him to see so much labour, both of his own and others his fellowes spent in wayne vppon that good church, which now was so miserably sacked, he fell first to to be a litle crased, and afterwards being not able to abyde the exceeding heate of the Sunne which made his prison like a hothouse vnto him, was fayne to strip himselfe into his bare shirt and so to continue both day and night. By occasiō whereof he fell sicke of the bloudy fire and within 15. dayes after dyed, amiddes y<sup>e</sup> filth and soyle of the prison, rendring vp his swæte soule to Christ, for the promoting of whose glozy he had oftentimes befoze aduentured it most manfully

ly. And in this tyme of his sicknes aswell as at the houre of his death, there was present with hym a certayne young man, a Monke of Saint Ildozs cloyster, vertuous and wel disposed, who also was prisoner there for religion at the same time and put in the same prisō with him to kepe him company. This Monkes name was Ferdinando. Perhaps in the eyes of foolish worldlings this Constantino seemed to dye, but in very deede he resteth in peace. As for the cruell tortures, which other haue accustomedly bene tormented withall, the truth is, he neuer tasted any, not for any regard that these cruell termagontes had of such a man as he was (whose displeasure he had earnestly procured agaynst hym by his sharpe and quicke answers while he was prisoner) but ether, for that they determined to differre his punishment, meaning to deteine him in prison a longer space, to the intent to discourage him and to kepe other that favoured his doctrine any way, or were entred in that religion in continuall awe: or els, because they thought not that he should haue bene taken forth of their hands so suddenly. Whereupon, the Inquisitours bzuted a rumour abroad to the same ende & purpose, to daunt such as had bene his scholars, that they might come trembling into the Court and accuse themselves before they were sent for, vpon hope of the Inquisitours mercy: causing it to be noysed, that he in hys life being vpon the racke had confessed vnto them of diuers that were his auditours and schollers. To the whiche ende and purpose, diuers of the nexte prison adioyning to his, were suborned to affirme that they heard the cries & shrikes which he made at the time of his tormenting. Wherefore now after his death, seing him to be taken out of their hands by Gods good meanes, so that now they had him no moze alieue among them to extend their cruelty vpon, they determined notwithstanding to worke him such poze spight as they could, in derogating from the good estimatiō and report which he had of all men, spreading false and slaunderous



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rous tales vpon him that he should strike him selfe in a baine with a peece of a broke glasse, to auoyd both shame & paine. There were also openlye in the streates ouer all the City diuers filthy & sclaunderous ditties song by boyes, in his displaye: but whether they were published by procurement of the Inquisitours, or some of their parasites, or of mere malice deuised and set out by the foolish and variable people, God knoweth, but the other is the more likely. Also agaynst y day of their solemne Triumph, his corps was taken out of the graue & in place thereof, a puppet of straw put, and after wards set vp in a pulpit so artificially, resting the one hand vpon the pulpit, and holding the other vp right, that it resembled Constantino very liuely in such sort as he was wont to preach. And no doubt but that dumbe Image did preach as effectually in many mens harts at that instant as euer he him selfe had done being aliue, in derision of whom this puppet was made. Then, at what time sentence was to be geuen vpon him (to the hearing whereof, diuers came from places farre distant from Siuill) the Inquisitours commaunded that it should not be pronounced out of the pulpit where other iudgements were accustomedly read, but caused the Image to be brought into their holy Courte, and there to haue sentence published: which place was so high that the people could not well vnderstand what was read. Whereupon Calderonio the temporall Iudge thinking it not conuenient, and that some other subtilty was ment therby, moued the Inquisitours in open audience that iudgement might be geuen in the accustomed place, or els read in such sort that y people might vnderstand vpon what occasions they had condemned him. Whereunto when the Inquisitours gaue no great eare but proceeded as before, there began to be a great tumulte among the people, soasmuch as they could not well brooke that iniury, nor in deede would not haue put it vp as it seemed, but that they saw Calderonio somewhat more quick with

with the Inquisitours, & to tel the their duties once againe: so that they commaunded the Image to be caried into the accustomed place, and sentence to be pronounced aloud to satisfie the people withall. The reading whereof, occupied about an houre and an halfe: and the chief matter contained therein, was that which I haue recited befoze out of Constantinoes booke. Marie the Inquisitours added mozeouer that of purpose and vpon good consideration they had omitted many things that were so horrible, so wicked, and so straunge, that it was soze against Gods forbod to vtter them in common audience. There be diuers of this mans woꝝks extant that haue passed y print. First a bꝛief summe of Christian religion. Also one other discourse in the same argument moze at large, but somewhat imperfect oꝝ rather scarcely halfe finished: foꝝ he purposed to haue comprehended the whole body of Christian religion, in two tomes. In the soꝝmer he treated of fayth: In the other he thought to haue handled the sacraments, and to haue spoken of woꝝks & generally of the duety of a Christian mā. As foꝝ y soꝝmer part, it was already published t wo oꝝ thꝛee yeares agoe: whereby he procured to him selfe some displeasure and suspicion of heresie among the common soꝝt of learned men, soꝝasmuch as entreating of faith he did not plainly inueigh against the Lutherans, noꝝ attributed any pꝛeminence to the bishop of Rome, but had wꝛitten rather in derogation of pardons, of purgatory, of mans merits, & such other like trifles, then in the auancement thereof: vpon y which suspicions being examined, he would answere the that such matters as they wanted in his woꝝks were moze pꝛtinent to his second tome, wherein he purposed to discourse of the somewhat largelye. But this other volume neuer came to light, except perhaps it were that which was hidden in y widowes House & came to the Inquisitours hands, the speciall points whereof they published, as I haue befoze declared. Mozeouer he set foꝝth a Catechisme, which perhaps in



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in other places els where of more freedom and liberty was not greatly accompted of, but yet in these places of darknes and ignorance, and vnder such tyranny, it gaue much light to many. Where he also extant v. sermons which he made vpon vi. of the first verses of the first Psalme. Wherin y<sup>e</sup> learned may see, aswell the profound learning that was in him, as also his singular art for conueyaunce. But of all his works, which surely were as learnedly written and as godly as any that euer were read in Spaine, the confession of a sinner not passing two or thre sheetes long, exceded all the rest, both for the zeale, learning, and eloquence vttered therein, most liuely expressing the affections of a Christian man, incident to such an argument. First he bringeth in a man before the iudgement seat of God, making him to see, and liuely to lament his owne filthines and abomination, to cast of all whatsoeuer these phariseys flattering them selues with their owne righteousness were wont to couer our nakednes withall, being either deuised or established by man, and therein he peruseth all the x. Commandments orderly, confessing him guilty of the breach thereof, and therewithall maketh so plaine and so absolute an exposition of the whole lawe, in that short summary, that in such a breuiat (be it spoken without offence to any) I haue not hetherto sene any so lightsome. In the end he clotheth them with the wedding garment of Christes righteousness by sayth, wherewith alonely he encourageth and emboldeneth man before the face of God, as much as he discomforted him before whē as he brought him to the perfect knowledge of himselfe and the consideration of his owne case and estate. Finally, there is no one iot that concerneth Christian religion, but he hath touched it, referring it to some purpose in that brief table: nor any affection that can be in a man, from the very first letter of the law till the last end of the Gospell, and the fruition of the heauely habitation, but he hath most liuely expressed it. Neither had he ben euer able

ble to deuise such a peece of worke, notwithstanding his passing giftes of nature and helps of art, except he had first learned them by often experieñce in himselfe. All y<sup>e</sup> which booke of his writing, worthy (no doubt) to be reserued for euer, albeit the Inquisitours had a litle before bnatwares allowed, yet at this time they cōdemned the: not for any thing found in them worthy of condemnation (as they themselves testified in their sētence vpon him) but because there should be nothing extant that might remaine as a monument or a memorizall sounding any wayes to the cōmendation of him whom they had holden accursed. Lastly, they shewed their poore spight vpon that good mans dry bones which they digged out of the earth, & vpon that counterfait Image made to his likenes. Howbeit he himselfe being exalted aboue the clouds and taken out of their chaines, and deliuered from their vniust iudgements (besids the losse of these notable & worthy monumētes mencioned before) hath caused a great number of his familiar frends and acquaintaunce comfortlesse to sit, lamenting and bewayling the misse of such a man. O detestable tyranny that deseruest a thousand curses, seing thou canst not restore them a gayne, what amends wilt thou be able to make to the world for the death of so many godly men as thou hast most shamefully slayne and murdered?

FINIS.







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